

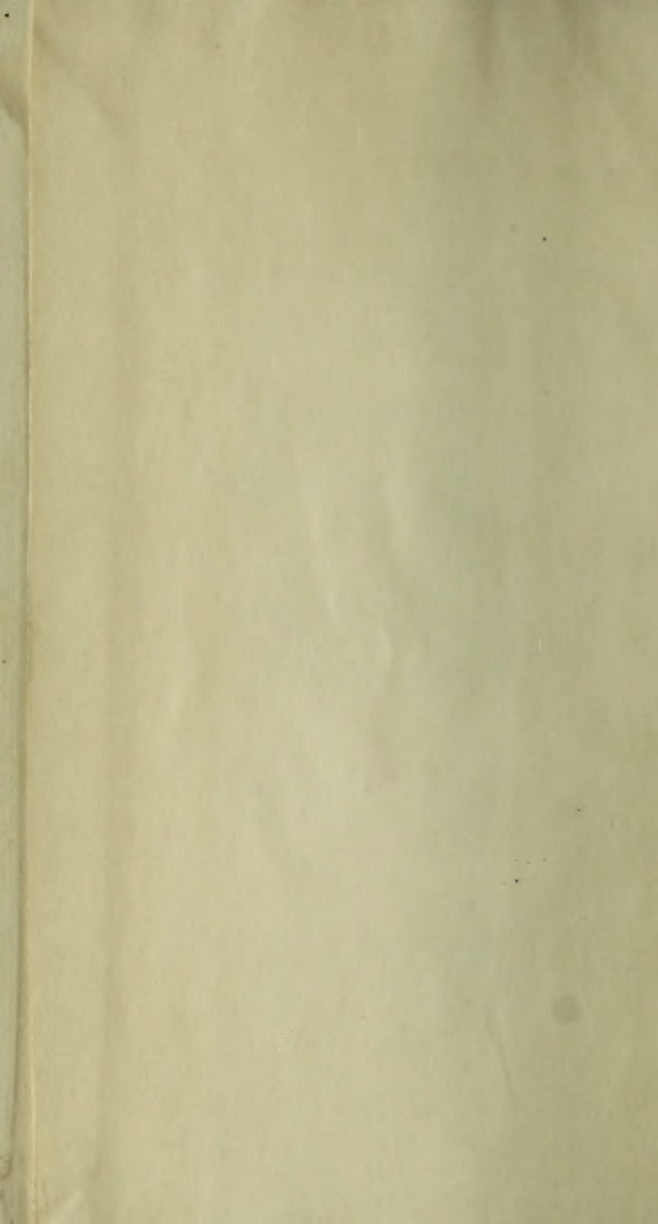


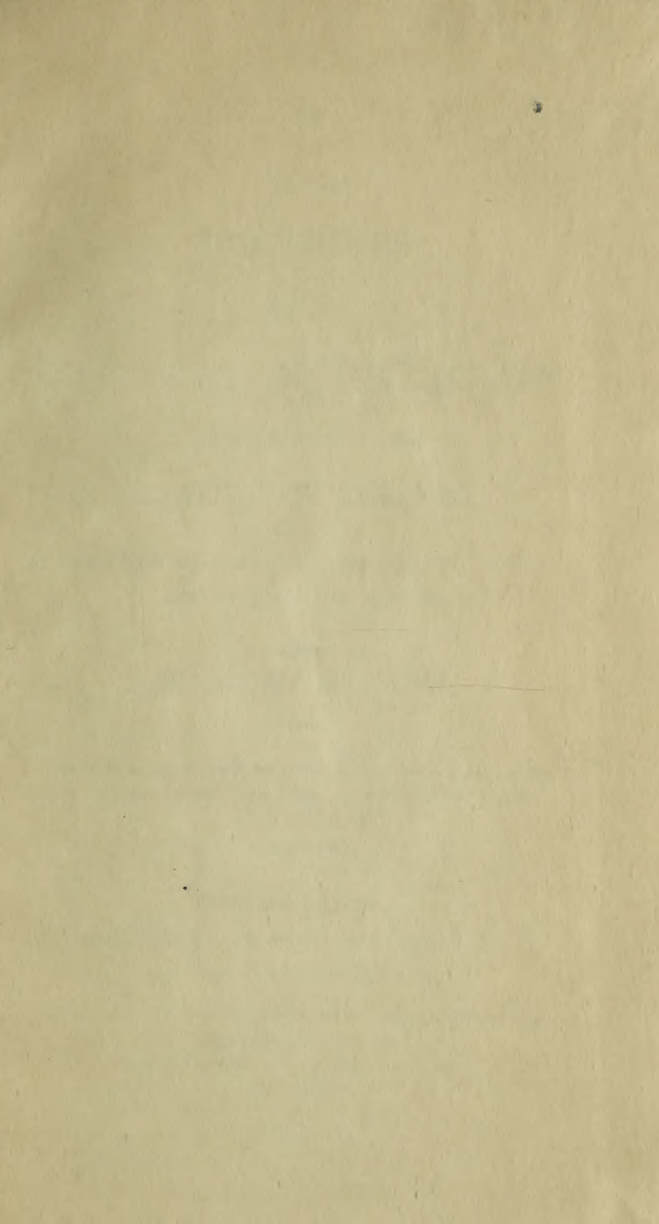
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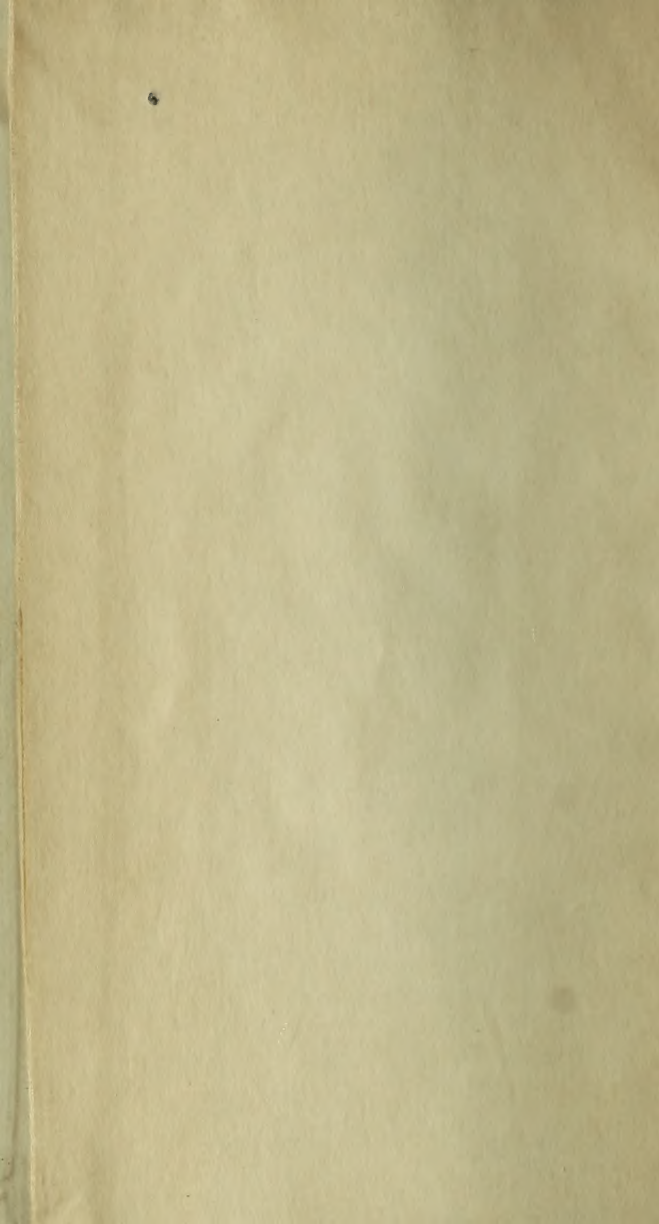


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# A BRIEF VIEW

OF THE

## DOCTRINES

OF THE

## CHRISTIAN RELIGION,

AS PROFESSED BY THE

## SOCIETY OF FRIENDS,

IN THE FORM OF QUESTION AND ANSWER, FOR THE  
INSTRUCTION OF YOUTH.

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BY JOHN BEVANS.

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"Let us hold fast the profession of our faith without wavering, and let  
consider one another to provoke unto love, and to good works." Heb. x. 23, 24.

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the kingdom of the Redeemer among men, may derive some assistance from this little work. In compiling it, although his primary object has been the instruction of youth, yet his views have not been confined to this class; for (whatever deficiencies may appear in the following attempt to illustrate the truths of the Gospel) Christian Redemption is a subject peculiarly interesting to *all*: because it embraces our most important interests in time, and in eternity. Indeed, whether we consider the unfathomable love wherein it originated, or the height of happiness to which it is designed to raise fallen, degenerate man, it demands of us every sentiment of gratitude, adoration, and praise to an all-wise Creator, who is called, and whose nature is, LOVE.





## CONTENTS.

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### CHAP. 1.

Sect. 1. *Happiness the principal object pursued by mankind ; how it is to be attained.* § 2. *Of the Deity.*

—*Proofs of his existence.*—*He reveals himself to man by his Holy Spirit, and also by the Holy Scriptures.*

§ 3. *The Scripture account of the creation of the world.*—*Of the creation of irrational animals, and lastly of man.*

§ 4. *Adam's fall from the image of God in which he was created.*—*Its effects upon himself and his posterity.*

§ 5. *God has compassion on fallen man, and provides a Saviour to restore him.*—*Jesus Christ is this Saviour.*

§ 6. *That God did, previously to the coming of Christ, reveal his will to man, 1st. By the Patriarchs : 2dly. By the Law : 3dly. By the Prophets : also universally by the Spirit of Christ.*

§ 7. *of the Patriarchs*—*Abraham leaves his native country in obedience to a divine command—*

*His faith in the promises of God—On the fulfilment of these promises.*

Page 9—32.

## CHAP. II.

Sect. 1. *God reveals himself to the children of Abraham, particularly to Moses.* § 2. *Of the revelation of the divine will to Moses.—Of the law given by Moses to the Israelites.* § 3. *The Mosaic Law considered, 1st. As political; its exclusive application to the Israelites as a nation: 2dly. As ceremonial; which is typical or figurative of the mediatorial work and office of the Messiah: 3dly. As moral; this part of the Law stated as set forth in the ten commandments—and continues of universal obligation at the present day.—Of the Christian Sabbath.—Of the substance of the Law as expressed by Christ and his apostles.—Of man's ability to keep the commandments of God.* § 4. *Of the prophets subsequent to Moses.—Moses and the prophets foretell the coming of Christ.—Isaiah's description of the person and mediatorial office of Christ.*

Page 33—52.

## CHAP. III.

Sect. 1. *The prophecies concerning Christ fulfilled. He assumes human nature, becomes our Atonement or Mediator—triumphs over sin by offering up his life as a sacrifice for sin, and by his subsequent resurrection—All men partake of the benefit of Christ's death.* § 2. *Christ offers himself to mankind as a Saviour from sin, by his spirit, by the Scriptures, and by his servants. Faith, what it is—The New Birth necessary to Salvation.* § 3. *Of Repentance—Forgiveness of sins or Justification—Sancti-*

*tification or justification to be experienced only through the righteousness of Christ.—Victory over sin—Perfection or freedom from sin—Possibility of falling away from a state of grace. § 4. Faith made manifest by good works—Of good works, what they are—Faith and works inseparable, and necessary to Justification, but not the cause of it—this to be ascribed to the New Birth—Of Perseverance. § 5. The difference between the spiritually-minded man, and the carnally-minded man—Their respective prospects after death—The day of Judgment. Page 53—90.*

#### CHAP. IV.

*Sect. 1. The nature of true Worship—the public worship of God a duty—the advantages that result from it—Prayer and praise a part of divine worship—their nature. § 2. The qualifications of a gospel minister—the benefits attendant on a gospel ministry. § 3. Of the Baptism of Christ—Of Water Baptism—the latter not enjoined by Christ—the practice of the apostles on this subject considered. § 4. The nature of the Supper which Christ ate with his disciples the night before his crucifixion—reasons for considering the celebration of it as not now obligatory.—The supper of the Lord, of which Christians partake, inward and spiritual. Page 91—119.*



## CHAPTER I.

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### SECT. I.

1st Question—What is the principal object sought after by mankind ?

Answer—Happiness : all their pursuits, however various, may be traced to it as to a central points.

2d Q.—How is true happiness to be attained ?

A.—True happiness is only to be found in loving God, fearing to offend him, and obeying his commands.

Psal. xxxiv. 9. O fear the Lord, ye his saints ; for there is no want to them that fear him. 10. The young lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing.

Psal. cxxviii. 1. Blessed is every one that feareth the Lord, that walketh in his ways. 2. Happy shalt thou be, and it shall be well with thee.

Rom. viii. 28. And we know that all things work together for good to them that love God.

1 Cor. ii. 9. Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him. 10. But God hath revealed them to us by his Spirit.

### SECT. II.

3d Q.—Who is God ?

A.—God is the infinite, eternal, and in-



visible Being or Spirit, who created and who upholds all things.

John iv. 24. God is a Spirit.

Psal. xc. 2. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God.

Jer. xxiii. 24. Can any hide himself in secret places that I shall not see him? do not I fill heaven and the earth? saith the Lord.

Psal. cxxxix. 7. Whither shall I go from thy spirit? or whither shall I flee from thy presence? 8. If I ascend up into heaven, thou art there. 9. If I take the wings of the morning and dwell in the utmost part of the sea: 10. Even there shall thy hand lead me, and thy right hand shall hold me. 11. If I say, surely the darkness shall cover me: even the night shall be light about me. 12. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.

Heb. iii. 4. He that built all things is God.

Heb. i. 3. Upholding all things by the word of his power.

4th Q.—Is it not true that there is but one God?

A.—Certainly; for though there are the Father, Word or Son, and Holy Spirit, these three are one God.\*

\* This belief of the Father, Son, and Spirit, is usually called the Doctrine of the Trinity, which has been variously explained by the professors of Christianity, but we think it safest to adhere as much as possible to the guarded manner in which the sacred writers have treated this mysterious subject as it necessarily extends into a depth unfathomable by the limited understanding of man, for "Canst thou by searching find out God? Canst thou find out the Almighty to perfection?" Job xi. 7.



Deut. iv. 35. The Lord he is God, there is none else besides him.

John i. 1. The Word was God. 18. No man hath seen God at any time ; the only begotten Son which is in the bosom of the Father, he hath declared him.

John x. 30. I and my Father are one.

John xiv. 23. If a man love me he will keep my words ; and my Father will love him, and we will come unto him, and make our abode with him. 26. But the Comforter which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things.

John xv. 26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.

Matt. xxviii. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.

Gal. iv. 6. God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

2 Cor. xiii. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen.

5th Q.—What are the proofs we have of the existence of God ?

A.—They are of two sorts, 1st. The works of creation. 2dly. The revelation God has made of himself to man.

6th Q.—What are the proofs derived from creation ?

A.—They are innumerable : the earth we live upon abounds with them : which with the sun, the moon, and the stars, and the various revolutions in the planetary system, proclaims the existence of an all-wise, all-

powerful Being, by whom they must have been created, and by whose power they continue to be upheld. Thus when we see a house, we are certain that it could not have made or built itself, but must have been the work of some man; so when we behold things indicative of design that far exceed the ability of man, we reasonably attribute them to a superior power.

Psal. civ. 24. O Lord, how manifold are thy works ! in wisdom hast thou made them all : the earth is full of thy riches.

Psal. xix. 1. The heavens declare the glory of God : and the firmament sheweth his handy work. 2. Day unto day uttereth speech, and night unto night sheweth knowledge. 3. There is no speech nor language where their voice is not heard.

Acts xiv. 17. He left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

Rom. i. 20. The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead.

Psal. cxxxix. 14. I will praise thee, for I am fearfully and wonderfully made ; marvellous are thy works, and that my soul knoweth right well.

7th Q.—How does God reveal himself to man ?

A.—By his Holy Spirit, which checks us when we incline to do evil, and incites and encourages us to do good.\*

• “How often,” says the pious Grove, “are good thoughts suggested, heavenly affections kindled and inflamed ! How often

Deut. xxx. 11. For this commandment which I command thee this day, is not hidden from thee, neither is it far off. 14. But the word is very nigh unto thee, in thy mouth and in thy heart, that thou mayst do it.

Neh. ix. 20. Thou gavest also thy good spirit to instruct them.

Rom. ii. 14. When the gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: 15. Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another.

Rom. x: 6. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, who shall ascend into heaven? (that is, to bring Christ down from above) 7. Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) 8. But what saith it? The word is nigh thee even in thy mouth, and in thy heart: that is the word of faith, which we preach.

8th Q.—Has not God also revealed his will to man by the holy Scriptures?

A.—Yes, inasmuch as they were written for the instruction of mankind by men inspired of God.

is the Christian prompted to holy actions, drawn to his duty, restored, quickened, persuaded, in such a manner, that he would be unjust to the Spirit of God, to question his agency in the whole! Yes, O my soul! there is a Supreme Being, who governs the world, and is present with it; who takes up his more special habitation in good men, and is nigh to all who call upon him, to sanctify and assist them! Hast thou not felt him, O my soul! like another soul, actuating thy faculties, exalting thy views, purifying thy passions, exalting thy graces, and begetting in thee an abhorrence of sin and a love of holiness? And is not all this an argument of his presence, as true as if thou didst see him?"

Hints on Regeneration by Richard Phillips, 2d edit. p. 41.

2 Tim. iii. 16. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

Rom. xv. 4. Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

2 Pet. i. 21. For the prophecy came not in old time by the will of man : but holy men of God spake as they were moved by the Holy Spirit.

John xv. 15. All things that I have heard of my Father, I have made known unto you. 16. I have chosen you and ordained you, that you should go and bring forth fruit, and that your fruit should remain. 27. And ye also shall bear witness, because ye have been with me from the beginning.

1 Cor. iv. 1. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

1 John i. 1. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life ; 2. (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us ; ) 3. That which we have seen and heard, declared we unto you.

9th Q.—What do the holy Scriptures declare of God ?

A.—That he is the Creator of all things, and perfect in power, wisdom and holiness ; that he abhors sin : that he is the fountain of every thing lovely, yea, that he is love itself. That he dispenses his goodness to all his creatures according to their capacities, and willeth not the destruction of sinners, but

that they should return to him, repent and live.

1 Chron. xxix. 11. Thine, O Lord, is the greatness; and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.

Exod. xv. 11. Who is like unto thee, O Lord, glorious in holiness, fearful in praises, doing wonders?

Rev. iv. 8. And they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

Exod. xxxiv. 6. And the Lord passed before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth. 7. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty.

Psal. v. 4. Thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee. 5. The foolish shall not stand in thy sight: thou hatest all workers of iniquity.

1 John iv. 7. Beloved, let us love one another; for love is of God; and every one that loveth, is born of God, and knoweth God. 8. He that loveth not, knoweth not God; for God is love.

Psal. xxxiii. 5. The earth is full of the goodness of the Lord.

Psal. cvii. 8. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! 9. For he satisfieth the longing soul, and filleth the hungry soul with goodness.

Matt. v. 45. He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

Isai. lv. 7. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.



Ezek. xxxiii. 11. As I live, saith the Lord God, I have no pleasure in the death of the wicked ; but that the wicked turn from his way and live.

2 Pet. iii. 9. The Lord is not slack concerning his promise, as some men count slackness ; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.

### SECT. III.

10th Q.—How do the Scriptures describe the creation ?

A.—They inform us that God created the heavens and the earth, the sea, and all things that are therein, whether animate or inanimate, by the word of his power.

Gen. i. 1. In the beginning God created the heaven and the earth.

Neh. ix. 6. Thou, even thou, art Lord alone ; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all.

Psal. xxxiii. 6. By the word of the Lord were the heavens made : and all the host of them by the breath of his mouth.

Heb. xi. 3. The worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

11th Q.—Do not the Scriptures describe the creation of man as differing in its manner from that of other creatures ?

A.—The irrational animals were created by the divine Word calling them into



existence, but the language of the Almighty previously to the creation of Adam, was, "Let us make man in our image, after our likeness," then we are informed that he created man in his own image, even in the image of God.

Gen. i. 24. And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. 26. And God said, Let us make man in our image after our likeness. 27. So God created man in his own image, in the image of God created he him.

12th Q.—What is to be understood by the image of God in man?

A.—A breath of life which was breathed into him by God, by which he was made a partaker of the divine nature, and had union and communion with God.

Gen. ii. 7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

2 Cor. iii. 18. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

Eph. iv. 24. And that ye put on the new man, which after God is created in righteousness and true holiness.

Col. iii. 10. And [ye] have put on the new man, which is renewed in knowledge after the image of him that created him.

2 Pet. i. 4. Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature.

1 John i. 3. Truly our fellowship is with the Father, and with his Son Jesus Christ.

13th Q.—Did Adam remain alone ?

A.—No, the Lord saw that it was not good that he should be alone, and therefore formed a woman to be an help meet for him, whom Adam called Eve, and God gave them dominion over all the creatures.

Gen. ii. 18. And the Lord God said, It is not good that man should be alone ; I will make an help meet for him. 21. And the Lord God caused a deep sleep to fall upon Adam, and he slept : and he took one of his ribs, and closed up the flesh instead thereof. 22. And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. 23. And Adam said, This is now bone of my bones, and flesh of my flesh : she shall be called woman, because she was taken out of man. See also 1 Cor. xi. 8.

Gen. iii. 20. And Adam called his wife's name Eve ; because she was the mother of all living.

Gen. i. 28. God said unto them, Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

14th Q.—Where did Adam and Eve dwell ?

A.—In a garden eastward in Eden ; in which grew every tree that is pleasant to the sight and good for food, and in the midst of the garden grew the tree of life, and the tree of knowledge of good and evil.

Gen. ii. 8. And the Lord God planted a garden eastward in Eden ; and there he put the man whom he had formed. 9. And out of the ground made the Lord

God to grow every tree that is pleasant to the sight, and good for food ; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

#### SECT. IV.

15th Q.—Did Adam evince his love and gratitude to his Creator for all these blessings ?

A.—No, for though the Almighty allowed him freely to eat of every tree of the garden in which he was placed, except the tree of knowledge of good and evil, of which God forbade him to eat, saying, that on the day he ate of it he should surely die, yet notwithstanding this injunction he did eat of it.

Gen. ii. 16. And the Lord God commanded the man, saying, Of every tree of the garden thou mayst freely eat ; 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it : for in the day that thou eatest thereof thou shalt surely die.

See also the Proofs to the two next Answers.

16th Q.—What induced Adam to eat the forbidden fruit ?

A.—The serpent or devil tempted Eve, and she took of the fruit and did eat, and she gave to Adam, and he also ate thereof.

Gen. iii. 4. And the serpent said unto the woman, Ye shall not surely die : 5. For God doth know, that, in the day ye eat thereof, then your eyes shall be open-

ed ; and ye shall be as Gods, knowing good and evil. 6. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise ; she took of the fruit thereof, and did eat ; and gave also unto her husband with her ; and he did eat.

John viii. 44. He [the devil] was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own : for he is a liar, and the father of it.

1 John iii. 8. He that commiteth sin, is of the devil ; for the devil sinneth from the beginning.

Rev. xii. 9. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world.

17th Q.—Did Adam and Eve die in the day they ate of the forbidden fruit ?

A.—They did not cease to exist as creatures, but they died to that spiritual life or divine image in which they had communion with God.

Rom. vi. 23. The wages of sin is death.

Rom. v. 12. By one man sin entered into the world, and death by sin.

Rom. viii. 6. To be carnally minded, is death ; but to be spiritually minded is life, and peace : 7. Because the carnal mind is enmity against God.

James i. 15. When lust hath conceived ; it bringeth forth sin ; and sin, when it is finished, bringeth forth death.

John v. 24. He that heareth my word, and believeth on him that sent me,—is passed from death unto life. 25. The hour is coming, and now is, when the dead shall hear the voice of the Son of God ; and they that hear shall live.

Eph. ii. 1. And you hath he quickened, who were dead in trespasses and sins.

Eph. v. 14. Awake, thou that sleepest, and arise from the dead, and Christ will give thee light.

1 Tim. v. 6. But she that liveth in pleasure is dead while she liveth.

1 John iii. 14. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death.

Rev. iii. 1. I know thy works, that thou hast a name, that thou livest, and art dead.\*

18th Q.—What were the consequences of this spiritual death to our first parents ?

A.—They lost the righteousness and purity, the love, joy, and peace in the Holy Spirit, which were the fruits of the divine image in which they were created, and were brought under the dominion of the evil inclinations which have ever since abounded in the world, and, having yielded themselves to the power of sin, they became liable to temporal death and eternal misery.

See the Proofs to the 20th Answer.

19th Q.—Has the earth suffered any change in consequence of the fall of man ?

A.—The ground was cursed in consequence of it, so that it produces thorns and thistles,

\* Though most of these texts may not appear to apply personally to Adam, they prove that the death that is the consequence of sin, which Adam's was, is a death of a deeper import than merely that of the body.

and man was turned out of the garden of Eden, and is doomed to till the ground, and with sorrow to eat of the fruit of it to the day of his death, when his body is to return to the dust whence it was taken.

Gen. iii. 17. And unto Adam he [God] said, Because thou hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. 18. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. 19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return. 23. Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

20th Q.—Are all mankind involved in the effects of Adam's disobedience?

A.—Yes, for as Adam had effaced the divine image in himself, and become wholly degenerate, so his children can have no good thing as belonging to their nature, which he from whom they derive their common nature, had not to communicate.\*

\* It may be proper to observe, that we do not hereby impute any guilt to infants; because as the Scripture says, Rom. iv. 15. "Where no law is, there is no transgression." Also, Rom. v. 13. "But sin is not imputed, when there is no law." Nevertheless, as "a seed of sin is transmitted to all men from Adam, called death in the Scriptures, and the body of death, seeing it is indeed a death to the life of righteousness and holiness;" "they [Infants] have need of Christ, as a Saviour, who died for them, to deliver them from this." Barclay's Apology, 8th edit. Prop. iv. § 4. p. 104. § 5. p. 107 and 108. Barclay's Works, fol. edit. p. 771.



Gen. vi. 5. And God saw that every imagination of the thoughts of his [man's] heart was only evil continually.

Jer. xvii. 9. The heart is deceitful above all things, and desperately wicked ; who can know it ?

Rom. viii. 7. The carnal mind is enmity against God ; for it is not subject to the law of God, neither indeed can it be. 8. So then they that are in the flesh cannot please God.

1 Cor. ii. 14. The natural man receiveth not the things of the Spirit of God ; for they are foolishness unto him : neither can he know them, because they are spiritually discerned.

Matt. xv. 19. Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

1 John ii. 15. If any man love the world, the love of the Father is not in him. 16. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

Gen. v. 3. And Adam begat a son in his own likeness, after his image.

Job xiv. 1. Man that is born of a woman is of few days, and full of trouble. 2. He cometh forth like a flower, and is cut down : he fleeth also as a shadow, and continueth not. 4. Who can bring a clean thing out of an unclean ? not one.

Psal. li. 5. Behold I was shapen in iniquity ; and in sin did my mother conceive me.

John iii. 6. That which is born of the flesh is flesh.

Gal. v. 19. Now the works of the flesh are manifest ; which are these ; adultery, fornication, uncleanness, lasciviousness. 20. Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like : of the which I tell you, that they which do such things shall not inherit the kingdom of God.

Eph. ii. 2. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. 3. Amongst whom also we all had our conversation in times past, in the lusts of the flesh, fulfilling the desires of the flesh, and of the mind, and were by nature the children of wrath even as others.

1 Cor. xv. 22. In Adam all die.

Rom. v. 12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed on all men, for that all have sinned. 18. By the offence of one judgment came upon all men to condemnation. 19. By one man's disobedience many were made sinners.

Rom. iii. 9. We have before proved both Jew and Gentiles, that they are all under sin; 10. As it is written, There is none righteous, no, not one: 11. There is none that understandeth, there is none that seeketh after God. 12. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. 16. Destruction and misery are in their ways: 17. And the way of peace have they not known. 18. There is no fear of God before their eyes.

Gen. viii. 21. The imagination of man's heart is evil from his youth.

1 John v. 19. The whole world lieth in wickedness.

Gal. iii. 22. The Scripture hath concluded all under sin.

## SECT. V.

21st Q.—Are mankind left to perish in this state of alienation?

A.—No, God had compassion on fallen man, and in unmerited mercy provided a

Saviour to restore to man the image of God which Adam, by disobedience, had lost.

See the Proofs to the next Answer.

22d Q.—Who is this Saviour?

A.—Jesus Christ, the Word and Son of God; who is also called the seed of the woman, which was to bruise the head of the serpent or devil that had beguiled Eve.

John iii. 16. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. See also 1 John iv. 9, 10.

Rom. v. 8. But God commendeth his love towards us, in that while we were yet sinners, Christ died for us.

Eph. ii. 4. But God, who is rich in mercy, for his great love wherewith he loved us, 5. Even when we were dead in sins, hath quickened us together with Christ, (by Grace ye are saved.)

Mark i. 1. The beginning of the Gospel of Jesus Christ the Son of God.

John iv. 42, This is indeed the Christ the Saviour of the world.

Luke ii. 11. Unto you is born this day, a Saviour, which is Christ the Lord.

Gen. iii. 15. And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.

Acts xiii. 23. Of this man's [David's] seed hath God according to his promise, raised unto Israel a Saviour Jesus.

23d Q.—Why is Christ called the seed of the woman?

**A.**—Because he became man by being born of a woman who was a virgin.

**Matt. i. 18.** Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Spirit. **20.** Behold the Angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her, is of the Holy Spirit. **21.** And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins.

**Luke i. 31.** Behold thou shalt conceive, and bring forth a son, and shalt call his name Jesus. **34.** Then said Mary unto the angel, How shall this be, seeing I know not a man? **85.** And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called the Son of God.

**Gal. iv. 4.** But when the fulness of time was come, God sent forth his Son made of a woman.

**24th Q.**—How did Christ bruise the serpent's head?

**A.**—By his triumph over sin and the devil, the author of it.

See the Proofs to the 49th, 50th, and 51st Answers.

**25th Q.**—If Christ be the Word and Son of God, and also the seed of the woman, is he not both God and man?

**A.**—Yes, for it was the Eternal Word, who is also God, by whom all things were created, that took upon him our nature.

John i. 1. In the beginning was the Word, and the Word was with God, and the Word was God. 3. All things were made by him; and without him was not any thing made that was made. 10. He was in the world, and the world was made by him, and the world knew him not. 14. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

Matt. i. 23. And they shall call his name Emmanuel, which, being interpreted, is, God with us.

John x. 30. I and my Father are one. 33. And the Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

John xx. 28. And Thomas answered and said unto him, My Lord, and my God.

Rom. ix. 5. Whose are the fathers, and of whom as concerning the flesh, Christ came, who is over all, God blessed for ever.

Eph. iii. 9. And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.

Phil. ii. 6. Who being in the form of God, thought it not robbery to be equal with God: 7. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.

Col. ii. 9. In him [Christ] dwelleth all the fulness of the Godhead bodily.

Col. i. 16. For by him were all things created, that are in heaven, and that are in the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him.

1 Tim. iii. 16. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Heb. i. 2. [God] hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; 3. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high. 5. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? 8. But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom.

Heb. ii. 16. For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

Heb. xiii. 8. Jesus Christ, the same yesterday, to-day, and for ever.

26th Q.—How long was it after the fall of Adam before Christ took upon him our nature?

A.—About four thousand years.

## SECT. VI.

27th Q.—How did God, during this period, reveal his will to mankind?

A.—In various ways. 1st. By the Patriarchs, 2dly. By the Law, 3dly. By the Prophets: and universally by the redeeming and reconciling Spirit and power of Christ, which began to work in the hearts of men immediately after the fall.

See the Proofs to the following Answers.



## SECT. VII.

28th Q.—Who were the Patriarchs ?

A.—A Patriarch was the father of a large family or nation, who, in the early ages of the world, governed them by virtue of his paternal authority : the Patriarchs of whom we are speaking, were good men who feared and loved God and obeyed his commands ; such were Seth and Enoch, such also was Noah, who, with his family, was saved from the deluge or flood by which all the rest of the world were destroyed for their great wickedness, and disregard to the warning of God.

Gen. v. 24. And Enoch walked with God, and he was not ; for God took him.

Heb. xi. 5. By faith Enoch was translated that he should not see death ; and was not found, because God had translated him ; for before his translation he had this testimony, that he pleased God.

Jude 14. And Enoch the seventh from Adam prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, 15. To execute judgment upon all, &c.

Gen. vi. 9. Noah was a just man, and perfect in his generations, and Noah walked with God. 13. And God said unto Noah, The end of all flesh is before me ; for the earth is filled with violence through them ; and, behold, I will destroy them with the earth.

2 Pet. ii. 5. And [God] spared not the old world, but saved Noah the eighth person, a preacher of righteousness ; bringing in the flood upon the world of the ungodly.

29th Q.—Are these all the Patriarchs that are mentioned in the Scriptures ?

A.—No, there are others mentioned, particularly Abraham who, in obedience to the divine command left his native country and sojourned in the land of Canaan, and, by his faith in the promises of God, obtained the appellation of the father of the faithful, and the friend of God.

Gen. xii. 1. Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. 4. So Abram departed, as the Lord had spoken unto him, and Lot went with him. 5. And into the land of Canaan they came. 7. And there builded he an altar unto the Lord, who appeared unto him.

Gen. xv. 6. And he believed in the Lord ; and he counted it to him for righteousness.

Rom. iv. 11. And he [Abraham] received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised : that he might be the father of all them that believe, though they be not circumcised ; that righteousness might be imputed unto them also. 12. And the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. 16. Therefore it is of faith, that it might be by grace ; to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all.

Jam. ii. 23. And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness ; and he was called the friend of God. See also Isaiah xli. 8.

30th Q.—What were the promises of God to Abraham?

A.—He promised to make Abraham the father of a great nation, and that his children should possess that land in which he sojourned as a stranger : and further, that in his seed all the nations of the earth should be blessed.

Gen. xii. 2. I will bless thee and thou shalt be a blessing. 3. And in thee shall all families of the earth be blessed.

Gen. xvii. 6. I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. 8. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan.

Gen. xxii. 16. By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son : [Isaac, whom he was going to offer as a sacrifice by the command of God] 17. That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore ; and thy seed shall possess the gate of his enemies ; 18. And in thy seed shall all the nations of the earth be blessed ; because thou hast obeyed my voice.

31st. Q.—Were these promises to Abraham fulfilled?

A.—Yes : from his son Isaac came the Israelites who were a great nation, and possessed the land promised to Abraham ; and Jesus Christ the Saviour of mankind, in whom all the nations of the earth are blessed, is of the seed of Abraham after the flesh.

Deut. x. 22. The Lord thy God hath made thee as the stars of heaven for multitude.

Joshua xxi. 43. And the Lord gave unto Israel all the land which he sware unto their fathers; and they possessed it, and dwelt therein. 44. And the Lord gave them rest round about, according to all that he sware unto their fathers. 45. There failed not aught of any good thing which the Lord had spoken unto the house of Israel: all came to pass.

Acts iii. 25. Ye are the children of the prophets, and of the covenants which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. 26. Unto you first, God having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

Gal. iii. 8. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. 9. So then they which be of faith, are blessed with faithful Abraham.—13. Christ hath redeemed us from the curse of the law, being made a curse for us.—14. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. 16. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

## CHAPTER II.

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### SECT. I.

32d Q.—Did God reveal himself to the children of Abraham ?

A.—He did to Isaac, also to Jacob, otherwise called Israel : but the most remarkable revelation of the divine will to the descendants of Abraham, was through Moses, whom God appointed to be the Legislator of the Israelites.

Gen. xxvi. 2. And the Lord appeared unto him [Isaac] and said, Go not down into Egypt : 3. Sojourn in this land, and I will be with thee, and will bless thee ; for unto thee and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father ; 4. And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries ; and in thy seed shall all the nations of the earth be blessed.

Gen. xxviii. 10. And Jacob went out from Beersheba, and went toward Haran. 11. And he lighted upon a certain place, and tarried there all night, because the sun was set ; and lay down in that place to sleep. 12. And he dreamed, and behold, a ladder set upon the earth, and the top of it reached to heaven.

13. And behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac ; the land whereon thou liest. to thee will I give it, and to thy seed. 14. And in thee, and in thy seed, shall all the families of the earth be blessed.

Gen. xxxv. 9. And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him. 10. And God said unto him, Thy name is Jacob ; thy name shall not be called any more Jacob, but Israel shall be thy name ; and he called his name Israel.

Exod. iii. 1. Now Moses kept the flock of Jethro his father-in-law. 2. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush. 4. And God called unto him out of the midst of the bush, and said, Moses, Moses. 7. I have surely seen the affliction of my people which are in Egypt. 8. And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land, unto a good land and a large, unto a land flowing with milk and honey. 15. Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you.

## SECT. II.

33d Q.—Wherein did this revelation of the divine will differ from those that preceded it ?

A.—By it God chose the Israelites, from among other nations, to be a separate and peculiar people unto himself, that they might preserve the knowledge of the only true God, in the midst of heathen darkness ; and, to effect this purpose, he gave them,



through Moses, Laws, Statutes, and Judgments, for their civil and religious conduct.

Exod. xix. 3. And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; 4. Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. 5. Now therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. 6. And ye shall be unto me a kingdom of priests, and an holy nation.

Deut. iv. 5. Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. 6. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes and say, Surely this great nation is a wise and understanding people. 7. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?

Deut. vii. 6. Thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

Deut. ix. 5. Not for thy righteousness, or for the uprightness of thine heart dost thou go to possess their land; but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that he may perform the word which the Lord sware unto thy fathers, Abraham, Isaac, and Jacob.

Deut. xxviii. 10. And all the people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee.

Deut. xxx. 15. See, I have set before thee this day life and good and death and evil; 16. In that I command thee this day to love the Lord thy God, to walk

in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayst live and multiply ; and the Lord thy God shall bless thee in the land whither thou goest to possess it. 17. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them ; 18. I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it.

34th Q.—Did this comprise the whole of the divine revelation delivered to the Israelites ?

A.—No, Moses also committed to writing an account of the origin of the world, the creation and fall of man, and a summary history of the world to his own time ; comprising an instructive description of God's dealings with mankind, both before the flood, and afterwards, during the patriarchal age ; and this history, with the Law subjoined to it, is considered as the first written revelation of God to man.

### SECT. III.

35th Q.—Is the law of Moses of universal and perpetual obligation ?

A.—The Law of Moses was adapted to the state of the Israelites as a nation or political body ; it therefore admits of a threefold consideration, 1st. As political ; 2dly. As

ceremonial ; 3dly. As moral. The last of these only, is of universal and perpetual obligation.

36th Q.—What part of the Law was political ?

A.—That which related to the internal government of the Israelites as a nation, and to their intercourse with other nations ; the observance of it cannot therefore extend beyond the Israelites considered as a political body.

37th Q.—What part of the Law was ceremonial ?

A.—That which related to their public worship, and was designed to prepare their minds for the reception of the Messiah ; of whose mediatorial work and office, all the washings, purifications, and sacrifices enjoined by it, were typical or figurative : it is consequently fulfilled and superseded by the coming of Christ the Antitype.

See the Proofs to the next Answer.

38th Q.—How did the ceremonial Law point to Christ ?

A.—One or two instances will suffice to illustrate its allusion to Christ : The scape goat, upon whose head, “ all the iniquities of the children of Israel ” were laid, and

the continual sacrifices for sins, whether wilful or ignorant, to make atonement\* for the sins of the people, clearly advert to Christ, upon whom was laid "the iniquity of us all;" and who, by the one sacrifice of himself, became an atonement or "propitiation for the sins of the whole world."

Heb. ix. 1. Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. 2. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. 3. And after the second vail, the tabernacle which is called the Holiest of all; 4. Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; 5. And over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly. 6. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. 7. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: 8. The Holy Spirit this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: 9. Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

\* Atonement signifies agreement and concord. 'In the Scriptures it is mostly, if not always, applied to the medium chosen by God to remove whatever obstructs the concord and union between himself and his creature man; and is therefore applied to the Jewish sacrifices, because they were types of Christ, who is the grand and special medium of reconciliation between God and man.

10. Which stood only in meats and drinks, and divers washings and carnal ordinances, imposed on them until the time of reformation. 11. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle not made with hands; 12. Neither by the blood of goats and calves, but by his own blood; he entered in once into the holy place, having obtained eternal redemption for us. 19. When Moses had spoken every precept to all the people according to the law, he took the blood of calves and goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people. 20. Saying, This is the blood of the testament which God hath enjoined unto you. 21. Moreover, he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry. 22. And almost all things are by the law purged with blood; and without shedding of blood is no remission. 23. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. 24. For Christ is not entered into the holy places made with hands, which are figures of the true; but into heaven itself, now to appear in the presence of God for us: 25. Nor yet that he should offer himself often, as the high priest entereth into the holy place, every year with blood of others; 26. For then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

Heb. x. i. For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year, continually, make the comers thereunto perfect. 4. For it is not possible that the blood of bulls and of goats should take away sins. 5. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: 6. In burnt offerings and sacrifices for sin thou



hast had no pleasure. 7. Then said I, Lo, I come to do thy will, O God. 8. Above, when he said, Sacrifice and offering, and burnt-offerings, and offering for sin thou wouldst not, neither hadst pleasure therein (which are offered by the law.) 9. Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. 10. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all.

Heb. xiii. 11. For the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin, are burnt without the camp. 12. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

See also the 7th and 8th chapters of the Hebrews.

Gal. iii. 16. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. 17. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. 18. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. 19. Wherefore then serveth the law? It was added because of transgressions, till the seed should come, to whom the promise was made. 21. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily, righteousness should have been by the law. 22. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. 23. But before faith came, we were kept under the law, shut up unto the faith, which should afterwards be revealed. 24. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. 25. But after that faith is come, we are no longer under a schoolmaster. 26. For ye are all the children of God by faith in Christ Jesus.



39th Q.—In what did the moral part of the Law consist?

A.—It is principally comprised in the ten commandments, which are as follow :

1st. Thou shalt have no other Gods before me.

2d. Thou shalt not make unto thee any graven image, or the likeness of any thing, that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them nor serve them : for I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me : and shewing mercy unto thousands of them that love me, and keep my commandments.

3d. Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh his name in vain.

4th. Remember the sabbath-day, to keep it holy. Six days shalt thou labour, and do all thy work : But the seventh day is the sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates. For in six days the Lord made heaven, and earth, the sea, and

all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.\*

5th. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

6th. Thou shalt not kill.

7th. Thou shalt not commit adultery.

8th. Thou shalt not steal.

9th. Thou shalt not bear false witness against thy neighbour.

10th. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbour's. See Exod. xx. 3—17.

Exod. xxxi. 18. And he [the Lord] gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

Deut. iv. 12. And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. 13. And he declared unto you his covenant, which he commanded you to perform, even ten commandments, and he wrote them upon two tables of stone.

40th Q.—Are these commandments of universal obligation at the present day?

\* In Deut. v. 15, a further reason assigned for a particular observance of the seventh day is, that it was to commemorate the departure of the Israelites out of Egypt, where they had been long detained in a state of cruel bondage.

A.—Those which relate to the moral law certainly are ; but the fourth, being a part of the Jewish ritual, is abrogated by the coming of Christ. The day set apart by Christians, for the purposes of divine worship, and rest from their worldly occupations, is not the seventh, to which day only the commandment applies, but the *first* day of the week.

Matt. v. 17. Think not that I am come to destroy the law and the prophets : I am not come to destroy, but to fulfil.

Matt. vii. 12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them : for this is the law and the prophets.

James ii. 8. If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well.

Rom. viii. 2. The law of the Spirit of life, in Christ Jesus, hath made me free from the law of sin and death. 3. For what the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh : 4. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Rom. iii. 21. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets ; 22. Even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe ; for there is no difference : 23. For all have sinned, and come short of the glory of God ; 24. Being justified freely by his grace through the redemption that is in Jesus Christ. 27. Where is boasting then ? It is excluded. By what law ? of works Nay : but by the law of faith. 31. Do we then make

void the law through faith? God forbid: yea, we establish the law.

**41st Q.**—Is the first day the Christian Sabbath as the seventh day was the Jewish?

**A.**—No, for though, from a sense of duty, we set apart that day for devotional purposes, the Christian sabbath, of which the Jewish was typical, applies to no one day in preference to another; but to that advanced state of religious experience, in which the Christian rests from his own works,

Isaiah xi. 10. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

Matt. xi. 28. Come unto me, all ye that labour and are heavy laden, and I will give you rest. 29. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.

Heb iv. 1. Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. 2. For unto us was the gospel preached, as well as unto them [the Israelites]; but the word preached did not profit them, not being mixed with faith in them that heard it. 3. For we which have believed do enter into rest. 9. There remaineth therefore a rest to the people of God. 10. For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

**42d Q.**—What is the substance of the Law, as expressed by our Lord and his Apostles?

**A.**—It is to love the Lord our God with our whole heart, without any reserve, and to love our neighbour as ourselves.

Mark xii. 28. And one of the scribes came, and asked him, Which is the first commandment of all? 29. And Jesus answered him, The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord: 30. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. 31. And the second is like, namely, this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

Matt. xxii. 40. On these two commandments hang all the law and the prophets.

Rom. xiii. 8. Love one another; for he that loveth another, hath fulfilled the law. 9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. 10. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

**43d Q.**—Is man able to keep the commandments of God?

**A.**—It is impossible for man, unassisted by the grace of God; but through the Spirit of Christ strengthening him, he can do all that is required of him; for the gracious and allwise Creator does not require impossibilities of any of his creatures, by enjoining what he does not give power to perform.



John xv. 4. As the branch cannot bear fruit of itself except it abide in the vine ; no more can ye, except ye abide in me. 5. I am the vine, ye are the branches ; he that abideth in me, and I in him, the same bringeth forth much fruit ; for without me ye can do nothing.

Rom. vii. 18. I know that in me, (that is in my flesh) dwelleth no good thing ; for to will is present with me ; but how to perform that which is good I find not.

John xiv. 18. I will not leave you comfortless ; I will come to you.

2 Cor. xii. 9. And he [the Lord] said unto me, My grace is sufficient for thee ; for my strength is made perfect in weakness.

Neh. ix. 20. Thou gavest also thy good Spirit to instruct them.

Phil. iv. 13. I can do all things through Christ which strengtheneth me.

#### SECT. IV.

44th Q.—Were the Israelites favoured with any further declaration of the divine will than what was contained in the Law of Moses ?

A.—Yes, God sent, from time to time, prophets to them ; either to encourage them, when they loved and feared him, or, to denounce the judgments he would inflict on them, if they forsook him and disobeyed his commands.

Hag. ii. iv. Be strong, O Zerubbabel, saith the Lord, and be strong, O Joshua, son of Josedech the high priest, and be strong all ye people of the land, saith



the Lord, and work ; for I am with you, saith the Lord of hosts ; 5. According to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you ; fear ye not.

Zech. i. 16 Thus saith the Lord ; I am returned to Jerusalem with mercies ; my house shall be builded in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem. 17. Cry yet, saying, Thus saith the Lord of hosts ; My cities through prosperity shall yet be spread abroad ; and the Lord shall yet comfort Zion. and shall yet choose Jerusalem.

2 Chron. xxiv. 18. And they left the house of the Lord God of their fathers, and served groves and idols ; and wrath came upon Judah and Jerusalem for this their trespass. 19. Yet he sent prophets to them to bring them again unto the Lord ; and they testified against them ; but they would not give ear. 20. And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people. and said unto them, Thus saith God, Why transgress ye the commandments of the Lord, that ye cannot prosper ? because ye have forsaken the Lord, he hath also forsaken you. 21. And they conspired against him, and stoned him with stones at the commandment of the king, in the court of the house of the Lord.

2 Chron. xxxvi. 15. And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending ; because he had compassion on his people, and on his dwelling-place ; 16. But they mocked the messengers of God, and despised his words, and misused his prophets.

45th Q.—Did Moses and the prophets foretel the coming of Christ ?

A.—They did, but none more explicitly than Isaiah, who has so fully described the person and mediatorial office of Christ, that he is often called the evangelical prophet.

Deut. xviii. 17. And the Lord said unto me, 18. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. 19. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him

Ps. ii. 6. I have set my king upon my holy hill of Zion. 7. I will declare the decree; the Lord hath said unto me, Thou art my son, this day have I begotten thee. 8. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

Ps. xxii. 7. All they that see me, laugh me to scorn; they shoot out the lip, they shake the head, saying, 8. He trusted in the Lord, that he would deliver him; let him deliver him, seeing he delighted in him. 16. They pierced my hands and my feet. 18. They part my garments among them, and cast lots upon my vesture.

Ps. lxix. 21. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

Ps. xvi. 10. Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

Ps. cx. 1. The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. 2. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. 4. The Lord hath sworn, and will not repent, Thou art a priest for ever, after the order of Melchizedec.

Jer. xxiii. 5. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. 6. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, The Lord our Righteousness.

Dan. vii. 13. I saw in the night visions, and behold, one like the son of man, came with the clouds of

heaven, and came to the Ancient of days, and they brought him near before him. 14. And there was given him dominion and glory, and a kingdom, that all people, nations and languages, should serve him : his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Micah v. 2. But thou Bethlehem Ephrata, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel ; whose goings forth have been from of old, from everlasting.

Zech. ix. 9. Rejoice greatly, O daughter of Zion ; shout, O Daughter of Jerusalem ; behold, thy king cometh unto thee : he is just, and having salvation ; lowly, and riding upon an ass, and upon a colt the foal of an ass.

Zech. xiii. 7. Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts ; smite the shepherd, and the sheep shall be scattered ; and I will turn my hand upon the little ones.

Mal. iii. 1. Behold, I will send my messenger, and he shall prepare the way before me ; and the Lord whom ye seek, shall suddenly come to his temple ; even the messenger of the covenant, whom ye delight in ; behold he shall come, saith the Lord of hosts.

46th Q.—What has Isaiah prophesied of Christ?

A.—That he should take upon him our nature by being born of a virgin, and be called Immanuel, or God with us ; that he should be wounded for our transgressions, lay down his life for the sins of the world, and become an intercessor for sinners.

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Isaiah vii. 14. The Lord himself shall give you a sign, Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Isaiah ix. 2. The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined. 6. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called, Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. 7. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever.

Isaiah xxviii. 16. Thus saith the Lord God, Behold, I lay in Zion for a foundation, a stone, a tried stone, a sure foundation; he that believeth shall not make haste.\* See also ch. viii. 14.

Isaiah xlix. 6. And he [the Lord] said, It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayst be my salvation unto the end of the earth.

Isaiah liii. 1. Who hath believed our report? and to whom is the arm of the Lord revealed? 2. For he shall grow up before him as a tender plant, and as a root out of a dry ground. 3. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not, 4. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. 5. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. 6. All we like sheep have gone astray; we have turned

\* Bishop Lowth translates it, "He that trusteth in him shall not be confounded."

every one to his own way ; and the Lord hath laid on him the iniquity of us all. 7. He was oppressed, and he was afflicted, yet he opened not his mouth ; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. 8. He was taken from prison and from judgment ; and who shall declare his generation ? for he was cut off out of the land of the living : for the transgression of my people was he stricken. 9. And he made his grave with the wicked, and with the rich in his death ; because he had done no violence, neither was any deceit in his mouth. 10. Yet it pleased the Lord to bruise him ; he hath put him to grief : when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. 11. He shall see of the travail of his soul, and shall be satisfied ; by his knowledge shall my righteous servant justify many, for he shall bear their iniquities. 12. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong ; because he hath poured out his soul unto death ; and he was numbered with the transgressors ; and he bare the sin of many, and made intercession for the transgressors.

Isaiah lxi. 1. The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound ; 2. To proclaim the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourn. 3. To appoint to them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

Isaiah lxiii. 1. Who is this that cometh from Edom, with died garments from Bozrah ? this that is glorious in his apparel, travelling in the greatness of his strength ? I that speak in righteousness, mighty to save. 2.



Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? 3. I have trodden the wine-press alone; and of the people there was none with me. 4. For the day of vengeance is in mine heart, and the year of my redeemed is come. 5. And I looked, and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me; and my fury it upheld me. See also ch. lix. 16, 17.

Isaiah l. 6. I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting.

Isaiah xxxv. 3. Strengthen ye the weak hands, and confirm the feeble knees. 4. Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompense; he will come and save you. 5. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: 6. Then shall the lame man leap as an hart, and the tongue of the dumb sing.



## CHAPTER III.

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### SECT. I.

47th Q.—Were the prophecies, as to the manner in which Christ should assume human nature, and suffer therein, fulfilled in every particular?

A.—They were : Christ was conceived by the power of the Holy Spirit, and born of the virgin Mary, in the days of Augustus Cæsar, the first emperor of Rome ; lived a life of poverty, and was put to the ignominious death of the cross, at the instigation of the Jews, by Pontius Pilate, the governor of Judee in the time of Tiberius Cæsar, the successor of Augustus ; but on the third day he rose from the dead.

Matt. i. 20. Behold, the angel of the Lord appeared to him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife : for that which is conceived in her, is of the Holy Spirit. 21. And she shall bring forth a son, and thou shalt call his name Jesus ; for he shall save his people from their sins. 22. (Now all this was done that it might be fulfilled

which was spoken of the Lord by the prophet,\* saying, 23. Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted, is, God with us )

Matt. xxvi. 67. Then did they spit in his [Jesus] face, and buffeted him ; and others smote him with the palms of their hands.

Matt. xxvii. 30. And they spit upon him, and took the reed, and smote him. 34. They gave him vinegar to drink, mingled with gall ; and when he tasted thereof, he would not drink. 41. The chief priests mocking him, with the scribes and elders, said, 43. He trusted in God, let him deliver him now if he will have him ; for he said, I am the Son of God.

Mark i. 1. The beginning of the gospel of Jesus Christ the Son of God ; 2. As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Mark xiv. 27. And Jesus saith unto them, All ye shall be offended because of me this night : for it is written, I will smite the Shepherd, and the sheep shall be scattered.

Mark xv. 3. And the chief priests accused him of many things ; but he answered nothing. 4. And Pilate asked him again, saying, Answerest thou nothing ? behold how many things they witness against thee. 5. But Jesus yet answered nothing ; so that Pilate marvelled. 27. And with him they crucify two thieves ; the one on his right hand, and the other on his left. 28. And the Scripture was fulfilled, which saith, And he was numbered with the transgressors.

Luke ii. 25. And, behold, there was a man in Jerusalem, whose name was Simeon ; and the same man was just and devout. 26. And it was revealed unto him by the Holy Spirit, that he should not see death before he had seen the Lord's Christ. 27. And he came by the Spirit into the temple, and when the parents brought in

\* Newcome translates this phrase wherever it occurs—so that it was fulfilled which the Lord spake by the prophet.

the child Jesus, to do for him after the custom of the law. 28. Then took he him up in his arms, and blessed God, and said, 29. Lord, now lettest thou thy servant depart in peace, according to thy word: 30. For mine eyes have seen thy salvation, 31. Which thou hast prepared before the face of all people; 32. A light to lighten the Gentiles, and the glory of thy people Israel.

Luke iv. 17. And there was delivered unto him [Jesus] the book of the prophet Esaias: and when he had opened the book, he found the place where it was written, 18. The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised; 19. To preach the acceptable year of the Lord. 20. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. 21. And he began to say unto them, This day is this Scripture fulfilled in your ears. 22. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth.

Luke vii. 19. And John, calling unto him two of his disciples, sent them to Jesus, saying, Art thou he that should come? or look we for another? 21. And in that same hour he cured many of their infirmities and plagues, and of evil spirits: and unto many that were blind he gave sight. 22. Then Jesus answering, said unto them, Go your way and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. 23. And blessed is he, whosoever shall not be offended in me.

John xii. 37. But though he [Jesus] had done so many miracles before them, yet they believed not on him: 38. That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed

our report? and to whom hath the arm of the Lord been revealed?

John xix. 23. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout: 24. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots.

Acts i. 1. The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach. 2. Until the day in which he was taken up, after that he, through the Holy Spirit, had given commandments unto the Apostles whom he had chosen: 3. To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.

Acts xiii. 32. And we [Paul and Barnabas] declare unto you glad tidings, how that the promise which was made unto the fathers, 33. God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is written in the second psalm, Thou art my Son, this day have I begotten thee. 35. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption.

Acts xiii. 46. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you [the Jews]; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles: 47. For so hath the Lord commanded us, saying, I have set thee to be a light to the Gentiles, that thou shouldest be for salvation unto the ends of the earth. 48. And when the Gentiles heard this, they were glad, and glorified the word of the Lord.

1 Cor. xv. 1. Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; 3. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; 4. And that he was buried, and that he rose again the third day according to the Scriptures: 5. And that he was seen of Cephas, then of the twelve: 6. After that he was seen of above five hundred brethren at once.

Heb. iv. 14. Seeing then that we have a great high priest; that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

Heb. v. 4. And no man taketh this honour unto himself, but he that is called of God, as was Aaron. 5. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my son, to-day have I begotten thee. 6. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

1 Peter ii. 2. As new born babes, desire the sincere milk of the word, that ye may grow thereby: 3. If so be ye have tasted that the Lord is gracious. 4. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious. 5. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 6. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded. 7. Unto you therefore which believe, he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, 8. And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient.

Rev. xix. 11. And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True; and in righteousness he doth judge and make war. 12. His eyes were as a flame of



fire, and on his head were many crowns; and he had a name written, that no man knew but himself. 13. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. 15. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness of the wrath of Almighty God. 16. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

48th Q.—Wherefore did Christ lay aside his divine glory, and take upon him our nature?

A.—It pleased divine wisdom that he should so become an atonement, reconciliation, or propitiation for fallen man, and a mediator between God and man.

Rom. iii. 24. Being justified freely by his grace, through the redemption that is in Christ Jesus: 25. Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness, for the remission of sins that are past, through the forbearance of God.

Rom. v. 10. For if when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life. 11. And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.

2 Cor. v. 18. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; 19. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.

1 Tim. ii. 5. For there is one God, and one mediator between God and man, the man Christ Jesus; 6. Who



gave himself a ransom for all, to be testified in due time.

1 John iv. 9. God sent his only begotten Son into the world, that we might live through him. 10. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

Rev. v. 9. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.

Heb. ii. 16. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. 17. Wherefore in all things it behoved him to be made like unto his brethren; that he might be a merciful high priest in things pertaining to God, to make reconciliation for the sins of the people.

49th Q.—Why did man stand in need of such a propitiation?

A.—Sin, which separates from God, having been introduced into the world by the disobedience of Adam (as already stated) fallen man possessed no power to regain the divine image, and restore the harmony of the first creation: therefore Christ, who had all power, came, that he might destroy sin, and repair the breach it had made in the creation of God.

See the Proofs to the next Answer.

50th Q.—How did Christ effect this all-important object?

A.—He successfully withstood every temptation of the devil, and offered up his life

on the cross, as a sacrifice for sin; by which sacrifice, as he triumphed over death, hell, and the grave, in his own person, so he enables his followers to obtain the like victory, by which they are reconciled and reunited to God, from whom they were before separated by their sins.

Heb. ii. 14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.

1 Peter ii. 24. Who in his own self bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness: by whose stripes ye were healed.

1 John iii. 8. He that committeth sin, is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

Matt. iv. 1. Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil. 10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 11. Then the devil leaveth him, and behold angels came and ministered to him.

Isaiah xxv. 8. He will swallow up death in victory.

Hosea xiii. 14. I will ransom them from the power of the grave: I will redeem them from death: O Death, I will be thy plagues; O Grave, I will be thy destruction.

Rom. vi. 9. Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him.

Rev. i. 18. I am he that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and death.

Eph. ii. 13. But now in Christ Jesus, ye, who sometimes were far off, are made nigh by the blood of Christ. 18. For through him we both have an access by one Spirit unto the Father. 19. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.

Eph. vi. 11. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. 12. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

1 Cor. xv. 57. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Rom. xvi. 20. And the God of peace shall bruise Satan under your feet shortly.

51st Q.—How did Christ prove his victory over sin and death?

A.—By his resurrection from the grave. As this afforded an indubitable and illustrious proof of his being the Messiah, so it confirms our faith in his power to destroy sin, which had been the means of introducing death; and also to raise up our bodies like unto his glorious body.

Rom. vi. 4. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 5. For if we have been planted together in the likeness of his death; we shall be also in the likeness of his resurrection.

1 Cor. vi. 14. And God hath both raised up the Lord, and will also raise up us by his own power.

2 Cor. iv. 14. Knowing that he which raised up the

Lord Jesus, shall raise up us also by Jesus, and shall present us with you.

1 Cor. xv. 13. But if there be no resurrection of the dead, then is Christ not risen. 41. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. 42. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: 43. It is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: 44. It is sown a natural body, it is raised a spiritual body.

1 John iii. 2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him.

52d Q.—Do all men partake of the benefit of Christ's coming and mediation?

A.—Christ died for all men; for, by his death, all are put in a capacity for salvation; but those only receive the full benefit of Christ's death and mediation, who, accepting his offer of salvation, "live not unto themselves, but unto him who died for them."

Heb. ii. 9. But we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

1 John ii. 2. And he [Jesus Christ] is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

1 Tim. ii. 1. I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men: 3. For this is good and acceptable in the sight of God our Saviour; 4. Who will have all men to be saved, and to come unto the knowledge of the truth.

John iii. 14. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; 15. That whosoever believeth in him should not perish, but have eternal life. 17. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

Rom. v. 18. Therefore as by the offence of one, judgment came upon all men to condemnation: even so by the righteousness of one, the free gift came upon all men unto justification of life.

John xi. 25. Jesus saith unto her [Martha], I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live; 26. And whosoever liveth, and believeth in me, shall never die.

2 Cor. v. 14. For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead: 15. And that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again.

Gal. ii. 20. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God.

## SECT. II.

53d Q.—How does Christ offer himself to mankind as a Saviour from sin?

A.—He offers himself immediately and universally to mankind by his Spirit. He also offers himself by the Scriptures; and by his servants whom he commissions to preach the gospel of life and salvation; and both these direct men to his Spirit within them: which if they resist not, but receive into their hearts in living faith, he redeems them from their fallen state of death and



darkness, and translates them into a state of life and light; in which they become sons of God, and heirs of a happy and glorious immortality.

1 Cor. xii. 7. The manifestation of the Spirit is given to every man to profit withal.

Gal. iv. 6. God hath sent forth the Spirit of his Son into your hearts.

Eph. ii. 18. Through him [Christ] we both have access by one Spirit unto the Father.

Eph. iv. 7. Unto every one of us is given grace according to the measure of the gift of Christ.

John v. 39. Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me. 40. And ye will not come to me, that ye might have life.

Rom. xv. 4. Whatsoever things were written aforetime were written for our learning; that we through patience and comfort of the Scriptures might have hope.

2 Cor. v. 20. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

Acts xx. 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

John i. 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

John i. 9. That was the true light, which lighteth every man that cometh into the world.

Col. i. 12. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light. 13. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.



Titus iii. 7. That being justified by his grace, we should be made heirs according to the hope of eternal life.

54th Q.—What is understood by living faith?

A.—A firm trust in the power of Christ alone for righteousness and salvation ; and a confidential hope in the promises of God in Christ : it is indeed, as the Apostle describes it, “ the substance of things hoped for, the evidence of things not seen.”

See the Proofs to the following Answer.

55th Q.—Is not faith then essential to a Christian ?

A.—Certainly, “ for without faith it is impossible to please God.”

Mark ix. 23. Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

Luke vii. 48. And he [Jesus] said unto her, Thy sins are forgiven. 50. Thy faith hath saved thee ; go in peace.

Rom. i. 17. For therein [in the Gospel] is the righteousness of God revealed from faith to faith ; as it is written, The just shall live by faith.

Rom. iv. 20. He [Abraham] staggered not at the promise of God through unbelief ; but was strong in faith, giving glory to God : 21. And being fully persuaded that what he had promised, he was able also to perform. 22. And therefore it was imputed to him for righteousness. 23. Now it was not written for his sake alone, that it was imputed to him ; 24. But for

us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead.

Heb. x. 35. Cast not away therefore your confidence, which hath great recompence of reward. 36. For ye have need of patience; that after ye have done the will of God, ye might receive the promise. 38. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

Heb. xi. 1. Now faith is the substance of things hoped for, the evidence of things not seen. 3. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. 4. By faith Abel offered unto God a more excellent sacrifice than Cain. 5. By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation he had his testimony, that he pleased God. But without faith it is impossible to please him.

1 Peter i. 5. Who [you] are kept by the power of God through faith unto salvation, ready to be revealed in the last time. 6. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness, through manifold temptations: 7. That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ: 8. Whom having not seen, ye love: in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.

56th Q.—To what is man indebted for this living faith?

A.—To the grace or Spirit of God, which brings salvation, redeems from the corrupt fallen nature, and forms in man a new birth or life unto holiness.

Gal. v. 22. But the fruit of the Spirit is love, joy, peace, goodness, faith, &c.

Eph. ii. 8. By grace are ye saved, through faith; and that not of yourselves; it is the gift of God.

Heb. xii. 1. Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, 2. Looking unto Jesus the author and finisher of our faith.

2 Peter i. 1. Simon Peter a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of God, and our Saviour Jesus Christ.

John i. 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: 13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

1 Peter i. 21. Who by him do believe in God that raised him up from the dead, and gave him glory, that your faith and hope might be in God. 22. Seeing ye have purified your souls in obeying the truth through the Spirit: 23. Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever.

57th Q.—Can any man be saved without experiencing this new birth?

A.—No, for as we could not partake of the nature of the first Adam but by a natural birth from him, so we cannot partake of the heavenly nature and righteousness of Christ as the second Adam, but by being born again of the Spirit.\*

\* “Do not the means and manner of redemption show the nature of the fall? By disobedience, man died to his Immanuel or first state; by a new birth produced by the operation of the Holy Spirit, this state is regained” *Hints on Regeneration*, by Richard Phillips, 2d edit. p. 15.

John iii. 3. Jesus answered and said unto him [Nicodemus], Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. 5. Verily, verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. 6. That which is born of the flesh is flesh; and that which is born of the Spirit, is spirit.

Rom. viii. 13. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. 14. For as many as are led by the Spirit of God, they are the sons of God.

1 Cor. xv. 49. And as we have borne the image of the earthly, so shall we bear the image of the heavenly.

2 Cor. v. 17. Therefore if any man be in Christ, he is a new creature: old things are passed away, behold, all things are become new.

Gal. vi. 15. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

### SECT. III.

58th Q.—How does the Spirit of Christ effect this change?

A.—It produces repentance, by convincing the soul of the sinfulness of sin; and the sinner being hereby made sensible that, by nature, he “is corrupt, fallen, and unregenerate,”\* and totally unable to take a single step towards his own salvation, feels the necessity he has of a Redeemer, and is enabled to pray to God for deliverance from the thralldom and guilt of sin.†

\* Barclay's Apology, Prop. iv. §. 2.

† As it is through divine mercy and goodness that the mind is awakened to a sense of the importance of its eternal interests, so

Mark i. 14. Jesus came into Galilee, preaching the gospel of the kingdom of God, 15. And saying, The time is fulfilled, and the kingdom of God is at hand : repent ye, and believe the gospel.

Acts iii. 19. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

Luke xviii. 13. And the publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. 14. I [Jesus] tell you, this man went down to his house justified rather than the other [the self-righteous pharisee.]

John xvi. 8. And when he [the Comforter] is come, he will reprove [or convince\*] the world of sin.

2 Cor. vii. 9. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance : for ye were made sorry after a godly manner. 10. For godly sorrow worketh repentance to salvation not to be repented of.

59th Q.—Does the soul always obtain an immediate answer to its prayer ?

A.—The prayer of the sincere is always heard, though it may consist with divine wisdom to withhold immediate relief; but if the soul persevere in prayer and faint not,

it sometimes occurs, especially at an early age, that the soul, is in the first instance, tendered and melted down under a lively impression of the extension of the love of God towards it; thus such are allured into the paths of holiness; whilst others are powerfully wrought upon by strong convictions of sin, and of the wrath of God upon sin: but however various these first impressions may be on different persons, as they are the operations of the same divine power of Love, so they will ultimately produce the same conviction upon the mind of the unworthiness and nothingness of the creature, “that God may be all in all.”

\* The marginal reading has *convince*, which is adopted by Newcome.

it will experience deliverance from the thralldom and guilt of sin, or, in the language of scripture, the forgiveness of sins.

Psal. xxxiv. 18. The Lord is nigh unto them that are of a broken heart ; and saveth such as be of a contrite spirit.

Psal. cii. 17. He [the Lord] will regard the prayer of the destitute, and not despise their prayer. 18. This shall be written for the generation to come.

Isaiah lvii. 15. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place ; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

Matt. xxi. 22. All things whatsoever ye shall ask in prayer, believing, ye shall receive.

Luke xviii. 1. And he [Jesus] spake a parable unto them, to this end, that men ought always to pray, and not to faint [Then follows (v. 2—5) the parable of the widow and unjust judge, after which our Saviour proceeds] 6. Hear what the unjust judge saith. 7. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them ? 8. I tell you that he will avenge them speedily.

Col. i. 14. In whom [Christ] we have redemption through his blood, even the forgiveness of sins.

60th Q.—Does this forgiveness of sins flow from any merit in man, or from good works done by him ?

A.—Certainly not, he is indebted for it solely to the mercy of God in Christ.

See the Proofs to the next Answer.



61st Q.—Is not this what is sometimes called Justification ?

A.—Yes, because the sinner's past transgressions being forgiven, he feels himself justified, through Christ, from the guilt he had imbibed by his former sins, so that they no longer impede his advancement towards that sanctification or justification\* which constitutes the perfection of the christian progress.

Rom. iii. 22. There is no difference: 23. For all have sinned, and come short of the glory of God; 24. Being justified freely by his grace, through the redemption that is in Jesus Christ: 25. Whom God hath sent forth to be a propitiation, through faith in his blood to declare his righteousness for the remission of sins that are past, through the forbearance of God.

Eph. i. 7. In whom we have the forgiveness of sins, according to the riches of his grace.

Eph. ii. 4. God, who is rich in mercy, for his great love wherewith he loved us, 5. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved).

Rom. vi. 22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

Rom. viii. 1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 2. For the law of the Spirit of life, in Christ Jesus, hath made me free from the law of sin and death.

\* Justification as applied to the pardon of sin is used in a legal sense, but as applied to sanctification it is used in its strict and proper sense, which signifies being made just or holy. For a full and clear explication of this important subject see Barclay's Apology, Prop. vii. on Justification.

62d Q.—Are we thus justified by our own righteousness ?

A.—We can have no righteousness of our own as creatures ; but by the new birth, or regeneration, we are made one with Christ, as the branch with the vine : so that his obedience and righteousness, his death, sufferings, and victory, became ours, not by an outward imputation, but by a real inward participation of his divine nature and righteousness ; by which we are sanctified, so are we justified.

Isaiah lxiv. 6. We are all as an unclean thing, and all our righteousnesses are as filthy rags.

John xv. 4. As the branch cannot bear fruit of itself, except it abide in the vine no more can ye, except ye abide in me. 5. I am the vine, ye are the branches : he that abideth in me, and I in him, the same bringeth forth much fruit : for without me ye can do nothing.

John xvii. 20. Neither pray I for these alone, but for them also which shall believe on me through their word : 21. That they all may be one, as thou Father, art in me, and I in thee ; that they also may be one in us.

1 John ii. 29. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

Rom. v. 17. For if by one man's offence death reigned by one ; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ. 19. For as by one man's disobedience many were made sinners ; so by the obedience of one, shall many be made righteous.

Rom. x. 3. For they [Israel] being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. 4. For Christ is the end of the law for righteousness to every one that believeth.

1 Cor. i. 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: 31. That according as it is written, He that glorieth, let him glory in the Lord.

2 Cor. v. 21. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Titus iii. 5. Not by works of righteousness, which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Spirit; 6. Which he shed on us abundantly through Jesus Christ our Saviour.

63d Q.—Should not the soul press after a further attainment in holiness, notwithstanding it may have known its sins forgiven?

A.—Certainly it should, for though, in the state already described, it becomes a child of God, yet that state is comparable to infancy, in which the soul is inexperienced in the many snares and wiles of the enemy; but if it maintain the watch and persevere in its course, it will, after many conflicts and probations, arrive at the state of a young man in Christ, and obtain the victory over the wicked one.

1 John ii. 12. I write unto you, little children, because your sins are forgiven you for his name's sake.

Mark xiii. 37. What I say unto you, I say unto all, Watch.

1 Cor. ix. 24. Know ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. 25. And every man that striveth for the mastery is temperate in all things: Now they do it to obtain a corruptible crown, but we an incorruptible.

Phil. iii. 8. I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things. 11. If by any means I might attain to the resurrection of the dead: 12. Not as though I had already attained; either were already perfect. 13. But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, 14. I press toward the mark, for the prize of the high calling of God in Christ Jesus.

2 Peter iii. 17. Ye therefore, beloved, seeing ye know these things before, beware lest ye also being led away with the error of the wicked, fall from your own stedfastness. 18. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

Eph. vi. 10. Finally, my brethren, be strong in the Lord, and in the power of his might. 11. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil

1 John ii. 14. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

64th Q.—May not the soul which thus obtains the victory over sin, attain to a state of perfection, or freedom from sin?

A.—Yes, for as the soul advances to a state of maturity in Christ, righteousness or holiness becomes, as it were, the element in

which it lives ; the contrary nature and spirit which once had the dominion, and brought it under condemnation, being crucified and slain, Christ reigns unrivalled in the heart, and it is sanctified and made perfect according to its present capacity : “yet doth this perfection still admit of growth ; and there remaineth always in some part a possibility of sinning, where the mind doth not most diligently and watchfully attend unto the Lord.”\*

Rom. vi. 18. Being then made free from sin, ye became the servants of righteousness. 20. For when ye were the servants of sin, ye were free from righteousness. 22. But now being made free from sin, and become servants to God, ye have your fruit unto holiness.

2 Cor. vii. 1. Dearly beloved, Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Eph. iv. 11. And he gave some, apostles ; and some, prophets ; and some, evangelists : 12. For the perfecting of the saints : 13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

Col. i. 21. And you that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled, 22. In the body of his flesh through death, to present you holy and unblameable, and unreprouvable in his sight. 27. To whom God would make known what is the riches of the glory of this mystery among the gentiles ; which is Christ in you the hope of glory : 28. Whom we preach, warning every man, and teaching every man in all wisdom ; that we may present every man perfect in Christ Jesus.

\* Barclays' Apology, Prop. viii. (8th ed. p. 241.)

Matt. v. 48. Be ye therefore perfect, even as your Father which is in heaven is perfect.

1 Thess. v. 23. And the very God of peace sanctify you wholly ; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

1 Peter v. 10. The God of all grace who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. 11. To him be glory and dominion for ever and ever, Amen.

65th Q.—Is it possible for those who have been renewed by the grace of God that brings salvation, finally to fall away from it ?

A.—Yes ; we are therefore exhorted to make our calling and election sure ; for if, through unwatchfulness, any fall away after they have tasted of the heavenly gift, and been made partakers of the Holy Spirit ; they make shipwreck of faith ; and the relapsed state of such is more hopeless than their first unconverted state.

1 Cor. ix. 27. I keep under my body and bring it into subjection : lest that by any means when I have preached to others, I myself should be a cast-away.

2 Peter ii. 20. For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome : the latter end is worse with them than the beginning. 21. For it had been better for them not to have known the way of righteousness, than after having known it, to turn from the holy commandment delivered unto them.



## SECT. IV.

66th Q.—How does a christian give proof of his being in the faith.

A.—By his works.

Matt. vii. 18. A good tree cannot bring forth evil fruit : neither can a corrupt tree bring forth good fruit. 20. Wherefore by their fruits ye shall know them. 21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven : but he that doeth the will of my Father which is in heaven.

Titus i. 16. They profess that they know God ; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

James ii. 14. What doth it profit, my brethren, though a man say he hath faith, and have not works ? Can faith save him ? 15. If a brother or sister be naked, and destitute of daily food ; 16. And one of you say unto them, Depart in peace, be you warmed, and filled : notwithstanding ye give them not those things which are needful to the body ; what doth it profit ? 17. Even so faith, if it hath not works is dead being alone. 18. Shew me thy faith without thy works, and I will shew thee my faith by my works.

67th Q.—What are these works ?

A.—The performance, 1st. Of our duty to God. 2dly. Of our duty to man.

68th Q.—What is our duty to God ?

A.—To fear, reverence, love, and serve him, by giving him our hearts, and offering to him the prayer and worship he requires of.

us ; to keep ourselves, through his divine aid, sober, chaste, and temperate : to obey all his commands, and sustain with patience and resignation whatever distress or affliction he may suffer to befall us, whether of body or of mind.

Deut. x. 12. What doth the Lord thy God require of thee, but the fear of the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart, and with all thy soul.

Matt. xxii. 37. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

Prov. xxiii. 26. My son, give me thine heart.

Phil. iv. 6. Be careful for nothing : but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God.

Col. iv. 2. Continue in prayer, and watch in the same with thanksgiving.

Rom. xii. 11. [Be] fervent in spirit, serving the Lord : 12. Rejoicing in hope ; patient in tribulation ; continuing instant in prayer.

Phil. iv. 11. I have learned in whatsoever state I am, therewith to be content. 12. I know both how to be abased, and I know how to abound ; every where, and in all things I am instructed. See also Tit. ii. 11, 12.

69th Q.—What is our duty to man ?

A.—Honour and conscientious obedience to those who have the rule over us ; sincerity and honesty towards those with whom we have connexion or intercourse ; and to do good, as far as is in our power, to all men, whether they be friends, strangers, or enemies.

Titus iii. 1. Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, 2. To speak evil of no man, but [to be] gentle, shewing all meekness unto all men.

Rom. vii. 7. Render to all their dues : tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

Titus ii. 1. Speak thou the things which become sound doctrine : 2. That the aged men be sober, grave, temperate, 3. The aged women likewise, that they be in behaviour as becometh holiness, 4. That they may teach the young women to be sober, to love their husbands, 5. To be discreet, chaste, keepers at home, that the word of God be not blasphemed. 6. Young men likewise exhort to be sober-minded.

Col. iii. 18. Wives, submit yourselves unto your own husbands, as it is fit in the Lord. 19. Husbands, love your wives and be not bitter against them. 20. Children obey your parents ; for this is well-pleasing unto the Lord. 21. Fathers provoke not your children to anger, lest they be discouraged. 22. Servants, obey in all things your masters according to the flesh ; not with eye-service, as men-pleasers, but in singleness of heart, fearing God iv. 1. Masters give unto your servants that which is just and equal, knowing that ye also have a master in heaven.

Rom. xii. 10. Be kindly affectioned one to another, with brotherly love, in honour preferring one another, 11. Not slothful in business. 13. Distributing to the necessities of saints, given to hospitality. 14. Bless them which persecute you : bless, and curse not. 15. Rejoice with them that do rejoice, and weep with them that weep. 16. Mind not high things, but condescend to men of low estate : Be not wise in your own conceits. 17. Recompense to no man evil for evil Provide things honest in the sight of all men. 18. If it be possible, as much as lieth in you, live peaceably with all men.

Matt. vii. 12. / Therefore all things whatsoever ye

would that men should do to you, do ye even so to them.

Isaiah lviii. 7. Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out, to thy house? when thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh.

70th Q.—If our Rulers or Governors require obedience in things repugnant to our duty to God, are we to obey them?

A.—Certainly not, as God is to be obeyed rather than man.

Acts iv. 18. And they called them, and commanded them not to speak at all, nor teach in the name of Jesus. 19. But Peter and John answered and said unto them, Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye.

Acts v. 27. And the high priest asked them, 28. Saying, Did not we straitly command you, that you should not teach in this name [of Jesus]? 29. Then Peter and the other apostles answered and said, We ought to obey God rather than men.

71st Q.—Is this doctrine illustrated by practice?

A.—It is: for instance, several christians have refused to take oaths, as being contrary to the express command of our Saviour; and to engage in war, as being repugnant in its nature and principles to the meek and forgiving spirit of the Prince of Peace, who

enjoins us to love our enemies, and to do good to them that hate us and despitefully entreat us.\*

Matt. v. 34. I say unto you, Swear not at all ; 37. But let your communication be, Yea, yea ; Nay, nay : for whatsoever is more than these, cometh of evil. 38. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth, 39. But I say unto you, That ye resist not evil. 44 Love your enemies, bless them that curse you, and pray for them which despitefully use you, and persecute you.

James v. 12. But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath ; but let your yea, be yea, and your nay, nay ; lest you fall into condemnation.

James iv. 1. From whence come wars and fightings among you ? come they not hence, even of your lusts that war in your members.

Rom. xii. 19. Dearly beloved, avenge not yourselves, but rather give place unto wrath : for it is written, Vengeance is mine ; I will repay, saith the Lord. 20. Therefore if thine enemy hunger, feed him : if he thirst, give him drink : for in so doing thou shalt heap coals of fire on his head. 21. Be not overcome of evil, but overcome evil with good.

72d Q.—Are not good works necessary to our justification ?

A.—Certainly they are, for “ as the body without the spirit is dead, so faith without works is dead also.” (James ii. 26.) Hence faith and works are inseparable from each

\* From the works of Justin Martyr, Tatian, Tertullian, Cyprian, and others, it appears that the early christians considered war as repugnant to christianity.



other, with regard to our justification in the divine sight.

James ii. 20. But wilt thou know, O vain man, that faith without works is dead? 21. Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? 22. Seest thou how faith wrought with his works, and by works was faith made perfect? 24. Ye see then how that by works a man is justified, and not by faith only.

73d Q.—Do we not, by this, ascribe our justification to faith and works?

A.—No, not strictly so, for though we cannot be justified without them, they are not, properly speaking, the cause of our justification, but the new birth or regenerating power of the Spirit of Christ within us; from which only “living faith and acceptable works can proceed.”\*

Rom. iii. 24. Being justified freely by his grace, through the redemption that is in Jesus Christ.

Rom. xi. 6. And if by grace, then is it no more of works.

Eph. ii. 8. For by grace are ye saved, through faith: and that not of yourselves: it is the gift of God: 10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Titus iii. 5. Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Spirit; 6. Which he shed on us abundantly;

\* See Tuke's Principles of Religion, p. 42.

through Jesus Christ our Saviour : 7. That being justified by his grace, we should be made heirs according to the hope of eternal life:

74th Q.—Is it possible for a christian, in this life, to attain to such a stability in Christ that he cannot finally fall away from it ?

A.—Doubtless ; as saith the scripture, “ Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out : and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God ; and I will write upon him my new name.” (Rev. iii. 12.) So also says the apostle Paul, “ I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” (Rom. viii. 38, 39.)

2 Tim. iv. 7. I have fought a good fight, I have finished my course, I have kept the faith. 8 Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day.

## SECT. V.

75th Q.—What is it that constitutes the characteristic difference between the christian,

or spiritually minded man, and the man of the world, or carnally minded man ?

**A.**—The christian walks in the way of the cross and of self-denial ; mortifies his corrupt affections and lusts ; and is not conformed to the world, but transformed by the renewing of his mind, the love of God being the governing principle of his conduct. The man of the world is at enmity with God, his ways, and his people ; the love of the world being the governing principle of his conduct, he conforms to its crooked policy, pursuing with avidity its possessions, pomps, and vanities, and the sinful lusts of the flesh.

Luke ix. 28. And he [Jesus] said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

Luke xiv. 27. Whosoever doth not bear his cross, and come after me, cannot be my disciple.

Gal. v. 24. And they that are Christ's, have crucified the flesh, without the affections and lusts.

Rom. viii. 13. If ye through the Spirit do mortify the deeds of the body, ye shall live.

Rom. xii. 2. Be not conformed to this world : but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God

1 John ii. 5. Whoso keepeth his [Christ's] word, in him verily is the love of God perfected.

1 John iv. 19. We love him because he first loved us. 7. Beloved, let us love one another : for love is of God ; and every one that loveth, is born of God, and knoweth God.

John xv. 17. These things I command you, that ye love one another. 18. If the world hate you, ye know

that it hated me before it hated you. 19. If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

James iv. 4. Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God.

1 John ii. 15. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 16. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. 17. And the world passeth away, and the lust thereof.

Rom. viii. 6. To be carnally minded is death; but to be spiritually minded is life and peace: 7. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. 8. So then they that are in the flesh, cannot please God.

Rom i. 28. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient: 29. Being filled with all unrighteousness, fornication, covetousness, maliciousness: full of envy, murder, deceit, malignity: 30. Backbiters, haters of God, proud, disobedient to parents, 31. Without natural affection, unmerciful: 32. Who knowing the judgment of God, (that they which commit such things are worthy of death) not only do the same, but have pleasure in them that do them.

76th Q.—What is the christian's hope after death?

A.—That he shall, when he puts off this mortal body, enjoy the beatific presence of his God and Redeemer, receive a crown of glory, and obtain an inheritance among the

saints in light, that is incorruptible, undefiled, and that endureth for ever.

Mark x. 29. There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the gospel's 30. But he shall receive an hundred fold now in this time, with persecutions ; and in the world to come eternal life.

Prov. xiv. 32. The righteous hath hope in his death.

John x. 27. My sheep hear my voice, and I know them, and they follow me. 28. And I give unto them eternal life and they shall never perish.

John xi. 25. And Jesus said unto her [Martha], I am the resurrection, and the life : he that believeth on me though he were dead, yet shall he live ; 26. And whosoever liveth and believeth on me, shall never die.

Rom. ii. 6. Who [God] will render to every man according to his deeds ; 7. To them, who by patient continuance in well-doing, seek for glory, and honour, and immortality ; eternal life.

Gal. vi. 8. He that soweth to the Spirit, shall of the Spirit reap life everlasting. 9. And let us not be weary in well-doing, for in due season we shall reap, if we faint not.

2 Cor. v. 6. Therefore we are always confident, knowing that whilst we are at home in the body we are absent from the Lord : 7. (For we walk by faith, not by sight). 8. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

Phil. i. 19. I know that this shall turn to my salvation. 20. According to my earnest expectation and my hope, that as always, so now also Christ shall be magnified in my body, whether it be by life or by death. 21. For to me to live is Christ and to die is gain. 22. But if I live in the flesh, this is the fruit of my labour ; yet what I shall choose, I wot not. 23. For I am in a strait between two, having a desire to depart, and to



be with Christ ; which is far better : 24. Nevertheless, to abide in the flesh, is more needful for you.

Col. i. 11. Strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness ; 12. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

Titus i. 1. Paul a servant of God, and an apostle of Jesus Christ. 2. In hope of eternal life, which God that cannot lie, promised before the world began.

2 Tim iv. 6. I am ready to be offered, and the time of my departure is at hand. 8. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day.

1 Peter i. 3. Blessed be the God and Father of our Lord Jesus Christ. which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, 4. To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you.

77th Q.—What is the prospect that awaits the wicked after death ?

A.—An awful separation from God and the spirits of the just ; and an entrance into that place of torment “ where their worm dieth not, and the fire is not quenched.”

John viii. 21. Then said Jesus unto them, I go my way, and ye shall seek me, and shall die in your sins : whither I go ye cannot come. 23. Ye are from beneath ; I am from above : ye are of this world ; I am not of this world. 24. I said therefore unto you, That ye shall die in your sins : for if ye believe not that I am he, ye shall die in your sins.

1 Cor. vi. 9. Know ye not that the unrighteous shall not inherit the kingdom of God.

Psalm ix. 17. The wicked shall be turned into hell.

Luke xvi. 22. The rich man also died and was buried. 23. And in hell he lift up his eyes, being in torments.

Rev. xxi. 8. But the fearful and unbelieving shall have their part in the lake which burneth with fire and brimstone.

Mark ix. 43. And if thy hand offend thee, cut it off : it is better for thee to enter into life maimed, than, having two hands, to go into hell, into the fire that never shall be quenched : 44. Where their worm dieth not, and the fire is not quenched.

78th Q.—Has not God appointed a day to judge the world ?

A.—Yes, so we read in the scriptures, and that at the end of the world, our Lord Jesus Christ will come to judge the living and the dead, when the dead shall arise from their graves and appear before the judgment seat of Christ, and every man be rewarded according to his works done in the body : the wicked “ shall go away into everlasting punishment ; but the righteous into life eternal.”

Acts xvii. 31. He [God] hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained.

Matt. xiii. 36. He [Jesus] answered and said unto them, He that soweth the good seed is the Son of Man ; 38. The field is the world ; the good seed are the children of the kingdom ; but the tares are the children of the wicked one : 39. The enemy that sowed them, is the devil : the harvest is the end of the world : the reapers are the angels. 40. As therefore the tares are gathered and burnt in the fire ; so shall it be at the end of this

world. 41. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity ; 42. And shall cast them into a furnace of fire : there shall be wailing and gnashing of teeth. 43. Then shall the righteous shine forth as the sun in the kingdom of their Father.

Matt. xxv. 31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. 32. And before him shall be gathered all nations ; and he shall separate them one from another, as a shepherd divideth the sheep from the goats : 33. And he shall set the sheep on his right hand, but the goats on the left. 34. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. 41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. 46. And these shall go away into everlasting punishment, but the righteous into life eternal.

John v. 26. For as the Father hath life in himself ; so hath he given the Son to have life in himself ; 28. Marvel not at this ; for the hour is coming, in the which all that are in their graves shall hear his voice, 29. And shall come forth, they that have done good, unto the resurrection of life ; and they that have done evil unto the resurrection of damnation.

Matt. xi. 21. Wo unto thee, Chorazin ! wo unto thee Bethsaida ! for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in dust and ashes. 22. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment than for you.

2 Peter iii. 3. There shall come in the last days scoffers walking after their own lusts, 4. And saying, where is the promise of his coming ? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. 5. For this they willingly

are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water. 6. Whereby the world that then was, being overflowed with water perished. 7. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men. 8. But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. 11. Seeing then that all these things shall be desolved, what manner of persons ought ye to be in all holy conversation and godliness, 12. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? 13. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. See Acts i. 11. 1 Thess. iv. 14—18.

See also the Proofs to the 51st Answer.

## CHAPTER IV.

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### SECT. I.

79th Q.—What is the nature of the worship which God requires of man ?

A.—It is spiritual : God requires us to worship him in spirit and in truth ; and this may be without limitation to time or place, for worship, being an act of the soul towards God who is a Spirit, does not necessarily require the intervention of bodily exercise to make it acceptable to him.

John iv. 21. Jesus saith unto her, Woman, believe me the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father. 23. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth ; for the Father seeketh such to worship him. 24. God is a Spirit, and they that worship him, must worship him in spirit and in truth.

Phil. iii. 3. For we are the circumcision, which worship God in spirit. and rejoice in Christ Jesus, and have no confidence in the flesh.



**80th Q.**—Though worship is not limited to time or place, is it not our duty to meet together at certain times publicly, to worship God ?

**A.**—It is incumbent on us to meet together for public worship, as a testimony of our duty to God, and of our dependance on him for a renewal of our spiritual strength, as also to hold forth the nature of the true worship to others.

Psalm. xcvi. 7. Give unto the Lord, O ye kindreds of the people, 8. The glory due to his name ; bring an offering and come into his courts. 9. O worship the Lord in the beauty of holiness : fear before him all the earth.

Psalm lxxxvi. 9. All nations whom thou hast made shall come and worship before thee, O Lord : and shall glorify thy name.

Rom. xii. 1. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Heb. x. 24. And let us consider one another, to provoke unto love, and to good works : 25. Not forsaking the assembling of ourselves together, as the manner of some is.

Rev. xv. 4. Who shall not fear thee, O Lord, and glorify thy name ? for thou only art holy : for all nations shall come and worship before thee.

**81st Q.**—What is our duty when thus assembled together ?

**A.**—To wait upon the Lord in silence, and endeavour to preserve the mind from dwell-

ing on thoughts which arise from the activity of the imagination ; that the life and power of Christ may be felt to calm the soul, to bring every thought into subjection, to produce a real inward silence, and afford a true sense of its state ; when even a single sigh, arising from such a sense, will be acceptable to God, because of his own begetting ; for it is only his own works that can praise him.

Psal. xxvii. 14. Wait on the Lord : be of good courage, and he shall strengthen thine heart : wait, I say, on the Lord.

Psal. lxii. 5. My soul, wait thou only upon God, for my expectation is from him. 6. He only is my rock and my salvation.

Psal. xli. 10. Be still and know that I am God.

Zech. ii. 13. Be silent, O all flesh, before the Lord.

Isaiah xli. 1. Keep silence before me, O islands, and let the people renew their strength.

Isaiah xl. 28. Hast thou not known ? hast thou not heard. that the everlasting God, the Lord, the creator of the ends of the earth fainteth not, neither is weary ? there is no searching of his understanding. 29. He giveth power to the faint ; and to them that have no might he increaseth strength. 30. Even the youths shall faint and be weary, and the young men utterly fall. 31. But they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint.

Isaiah li. 5. The isles shall wait upon me, and on my arm shall they trust.

Rom. viii. 26. Likewise the Spirit also helpeth our infirmities ; for we know not what we should pray for as we ought : but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

Psalm cxlv. 10. All thy works shall praise thee, O Lord.

82d Q.—What are the advantages derived by christians from thus meeting together for the exercise of public worship?

A.—Those who, by a travel of spirit, are inwardly gathered to the one source of light and life for a renewal of their spiritual strength, become helpful to each other: the life flowing from Christ the head, (who is spiritually present according to his promise,) to his members, the circulation of it among them, as from vessel to vessel, produces the communion and fellowship of the saints, by which, one member feeling for and sympathizing with another, all are edified.

Matt. xviii. 20. Where two or three are gathered together in my name, there I am in the midst of them.

1 Cor. xii. 12. As the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. 13. For by one Spirit are we all baptized into one body, and have been all made to drink into one Spirit. 14. For the body is not one member, but many. 21. And the eye cannot say unto the hand, I have no need of thee; nor again, the head to the feet, I have no need of you. 22. Nay much more, those members of the body, which seem to be more feeble are necessary. 25. That there should be no schism in the body; but that the members should have the same care one for another. 26. And whether one member suffer, all the members suffer with it: or one member be honoured, all the members rejoice with it.

1 Peter ii. 5. Ye also as lively stones, are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

83d Q.—Are not prayer and praise a part of divine worship ?

A.—Doubtless, and may be either mental or vocal. Mental prayer is the turning of the mind to God, when the soul awakened by the Spirit of Christ, and bowed under a sense of its wants and unworthiness, looks up to God, and breathes forth its desires without words. Vocal prayer is, when it feels an influence of the Spirit to express audible words, either in public assemblies or in private. In like manner praise and thanksgiving may be either mental or vocal.

Matt. vi. 6. When thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.

Matt. xxvi. 41 Watch and pray, that ye enter not into temptation ; the spirit indeed is willing, but the flesh is weak.

Eph. v. 18. Be filled with the Spirit. 19. Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord. 20. Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ.

Eph. vi 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints.

Col. iv. 2. Continue in prayer, and watch in the same with thanksgiving.

1 Thess. v. 17. Pray without ceasing. 18. In every thing give thanks.

1 Tim. ii. 8. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

Heb. xiii. 15. By him [Jesus] therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.

See also the Proofs to the 59th and 81st Answers.

84th Q.—Did our Saviour teach his disciples how to express themselves in prayer ?

A.—He did, and cautioned them not to use vain repetitions, but to pray after this manner ; “ Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread.\* And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil.” (Matt. vi. 9—13.)

Matt. vi. 7. But when ye pray, use not vain repetitions, as the heathen do : for they think that they shall be heard for their much speaking. 8. Be not ye therefore like unto them ; for your Father knoweth what things ye stand in need of, before ye ask him. 9. After this manner therefore pray ye : Our Father, &c. as above. See also Luke xi. 2—4.

\* The context requires us to consider this petition as referring principally, if not wholly, to that spiritual bread which nourisheth up the soul unto eternal life, for as doth the body, so doth the spiritual life need *daily* food to sustain it.



85th Q.—Did our Saviour enjoin his disciples to use this form of words whenever they prayed vocally ?

A.—We do not read that he did, but he enjoined them to pray after such a manner : hence it may be inferred they were to adopt the spirit of that prayer in their address to the throne of grace, and avoid unnecessary and superfluous expressions ; as appears from what we meet with in other parts of the scripture on the subject of prayer.

Luke xviii. 10. Two men went up into the temple to pray ; the one a Pharisee, and the other a publican. 11. The Pharisee stood and prayed thus with himself, God I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as the publican. 12. I fast twice in the week, I give tithes of all that I possess. 13. And the publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. 14. I tell you, This man went down to his house justified rather than the other.

Acts iv. 23. And being let go, they [Peter and John] went to their own company, and reported all that the chief priests and elders had said unto them. 24. And when they heard that, they lift up their voice to God with one accord, and said, Lord, thou art God which hast made heaven and earth, and the sea, and all that in them is. 25. Who, by the mouth of thy servant David hast said. Why did the heathen rage, and the people imagine vain things ? 26. The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. 27. For of a truth against thy holy child Jesus, whom thou hast

anointed, both Herod and Pontius Pilate, with the gentiles, and the people of Israel, were gathered together, 28. For to do whatsoever thy hand and thy counsel determined before to be done. 29. And now, Lord, behold their threatenings; and grant unto thy servants, that with all boldness they may speak thy word, 30. By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. 31. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness.

Eph. iii. 14. For this cause I bow my knees unto the Father of our Lord Jesus Christ, 15. Of whom the whole family in heaven and earth is named, 16. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; 17. That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, 18. May be able to comprehend with all saints, what is the breadth, and length, and depth, and height; 19. And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. 20. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, 21. Unto him be glory in the church by Christ Jesus, throughout all ages, world without end, Amen.

See also Acts, i. 24, 25.

## SECT. II.

86th Q.—What re the qualifications of a gospel minister?

A.—He must have experienced the regenerating power of the Spirit of Christ; by

which only a true knowledge of the things of God and of his kingdom is revealed.

Rom. viii. 5. For they that are after the flesh, do mind the things of the flesh, but they that are after the Spirit, the things of the Spirit. 8. So then they that are in the flesh cannot please God. 9. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

1 Cor. ii. 7. But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory. 8. Which none of the princes of this world knew. 10. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. 13. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual. 14. But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.

87th Q.—Is the above experience sufficient of itself to qualify for the work of the ministry?

A.—No, for though a man cannot be qualified without it, yet it is further requisite that he receive an immediate call from God to preach the gospel, being “inwardly moved by the Holy Spirit” to take upon himself the office; and in the performance of the various duties of the ministry committed to him, he must act under the same divine influence.

Luke xxiv. 44. And he [Jesus] said unto them [his disciples], These are the words which I spake unto you while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms concerning me. 45. Then opened he their understanding, that they might understand the Scriptures, 46. And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day : 47. And that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem. 48. And ye are witnesses of these things. 49. And behold I send the promise of my Father upon you : but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

Acts i. 4. And [Jesus] being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. 5. For John truly baptized with water ; but ye shall be baptized with the Holy Spirit, not many days hence. 8. Ye shall receive power after that the Holy Spirit is come upon you : and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

Matt. xxviii. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit : 20. Teaching them to observe all things whatsoever I have commanded you : and lo, I am with you alway even unto the end of the world. Amen.

Acts. ii. 1. And when the day of Pentecost was fully come, they [the disciples] were all with one accord in one place. 2. And suddenly there came a sound from heaven, as of a rushing mighty wind, that it filled all the house where they were sitting. 3. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them : 4. And they were all filled with the

Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

Gal. i. 11. But I certify you, brethren, that the gospel, which was preached of me, is not after man. 12. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

1 Tim. i. 9. Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient. 10. And if there be any other thing that is contrary to sound doctrine, 11. According to the glorious gospel of the blessed God, which was committed to my trust. 12. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry.

Rom. xii. 4. As we have many members in one body, and all members have not the same office : 5. So we being many are one body in Christ, and every one members one of another. 6. Having then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith : 7. Or ministry, let us wait on our ministering ; or he that teacheth, on teaching.

2 Cor. iii. 5. Not that we are sufficient of ourselves to think any thing as of ourselves : but our sufficiency is of God. 6. Who also hath made us able ministers of the new testament, not of the letter, but of the spirit, for the letter killeth, but the spirit giveth life.

2 Cor. iv. 1. Therefore seeing we have this ministry, as we have received mercy we faint not : 2. But having renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God.

1 Peter iv. 10. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. 11. If any man speak, let him speak as the oracles of God ; if any man minister, let him do it as of the ability which God giveth :



that God in all things may be glorified through Jesus Christ ; to whom be praise and dominion for ever and ever. Amen.

**88th Q.**—Is this inward call a sufficient qualification for the office of the ministry without the aid of human learning ?

**A.**—The apostles and first ministers of the gospel, than whom none were better qualified to fulfil the duties of the ministry, were generally illiterate ; and since the gospel, and the office of the ministry, continue the same in their nature as in the apostles' days ; so the same divine call and influence remain sufficient without the aid of human learning.

**Matt. xi. 25.** At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. **26.** Even so Father, for so it seemed good in thy sight.

**Acts iv. 13.** Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled, and they took knowledge of them, that they had been with Jesus.

**1 Cor. i. 17.** For Christ sent me not to baptize, but to preach the gospel : not with wisdom of words, lest the cross of Christ should be made of none effect. **19.** For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. **20.** Where is the wise ? where is the scribe ? where is the disputer of this world ? hath not God made foolish the wisdom of this world ? **26.** For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. **27.** But God hath chosen the foolish things

of the world, to confound the wise ; and God hath chosen the weak things of the world, to confound the things which are mighty ; 28. And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are : 29. That no flesh should glory in his presence.

1 Cor. ii. 1. And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God. 2. For I determined not to know any thing among you, save Jesus Christ, and him crucified. 3. And I was with you in weakness, and in fear, and in much trembling. 4. And my speech, and my preaching, was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power. 5. That your faith should not stand in the wisdom of men, but in the power of God.

Gal. i. 9. As we said before, so I say now again, If any man preach any other gospel unto you, than that ye have received, let him be accursed. 10. For do I now persuade men, or God ? or do I seek to please men ? for if I yet pleased men, I should not be the servant of Christ.

89th Q.—Is the aid of human learning then entirely precluded ?

A.—No, for though it is not essential to gospel ministry, it may nevertheless be of subordinate use.

90th Q.—Are ministers of the gospel authorized to receive hire for preaching the gospel ?

A.—No : as this holy unadulterated gift of God is not to be purchased by money, but is freely committed to chosen instruments ; so

neither is it to be made a trade of, but is to be freely dispensed to others.

Matt. x. 7. And as ye go, preach, saying, The kingdom of heaven is at hand. 8. Heal the sick, cleanse the lepers, raise the dead, cast out devils : freely ye have received, freely give.

Acts viii. 18. And when Simon saw that through laying on of the apostles' hands, the Holy Spirit was given, he offered them money, 19. Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Spirit. 20. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. 21. Thou hast neither part nor lot in this matter : for thy heart is not right in the sight of God.

Acts xx. 33. I [Paul] have coveted no man's silver, or gold, or apparel. 34. Yea, you yourselves know, that these hands have ministered unto my necessities, and to them which were with me.

2 Cor. xii. 14. Behold, the third time I [Paul] am ready to come to you ; and I will not be burdensome to you ; for I seek not yours, but you : for the children ought not to lay up for the parents, but the parents for the children. 15. And I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved.

91st Q.—But may not ministers on some occasions accept of temporal assistance, if freely offered to them ?

A.—Yes, they undoubtedly may for their present support, when they are travelling from home in the work of the ministry.

Matt. x. 9. Provide neither gold, nor silver, nor brass in your purses : 10. Nor scrip for your journey,

neither two coats, neither shoes, nor yet staves ; (for the workman is worthy of his meat).

1 Cor. ix. 7. Who goeth a warfare any time at his own charges ? who planteth a vineyard, and eateth not of the fruit thereof ? 11. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things ? 12. If others be partakers of this power over you, are not we rather ? Nevertheless, we have not used this power ; but suffer all things, lest we should hinder the gospel of Christ. 13. Do you not know that they which minister about holy things, live of the things of the temple ? 14. Even so hath the Lord ordained, that they which preach the gospel, should live of the gospel. 15. But I have used none of these things. Neither have I written these things that it should be so done unto me : for it were better for me to die, than any man should make my glorying void. 16. For though I preach the gospel, I have nothing to glory of ; for a necessity is laid upon me ; yea, wo is unto me if I preach not the gospel. 18. What is my reward then ? verily that when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

92d Q.—Is any person, on account of difference of sex or station, excluded from the ministry ?

A.—No, these distinctions among men are lost in Christ ; for whether male or female, bond or free, they are all one in him. Christ frequently displays the efficacious power of his grace by choosing those that are esteemed weak and foolish, to confound the wise and mighty of this world.

Joel ii. 28. And it shall come to pass afterward, that I will pour out my Spirit upon all flesh, and your

sons and your daughters shall prophesy. 29. And also upon the servants and upon the handmaids in those days, will I pour out my Spirit.

Acts ii. 4. And they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance. 5. And there were dwelling at Jerusalem, Jews, devout men out of every nation under heaven. 6. Now when this was noised abroad, the multitude came together, and was confounded, because that every man heard them speak in his own language. 7. And they were all amazed and marvelled, saying one to another, Behold, are not all these that speak Galileans? 8. And how hear we every man in our own tongue, wherein we were born? 13. Others mocking said, These men are full of new wine. 14. But Peter standing up with the eleven, lift up his voice and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: 15. For these are not drunken, as ye suppose, seeing it is but the third hour of the day. 16. But this is that which was spoken by the prophet Joel, 17. And it shall come to pass, &c.

Acts xxi. 8. And we entered into the house of Philip the evangelist, (which was one of the seven,) and abode with him. 9. And the same man had four daughters, virgins, which did prophesy.

Gal. iii. 26. Ye are all the children of God by faith in Christ Jesus. 28. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.

See also the Proofs to the 88th Answer.

**93d Q.**—What are the benefits attendant on a gospel ministry?

**A.**—God thereby affords strength to the weak, encouragement to the desponding, and life to the spiritually dead: indeed a call to



the ministry is a call to awaken mankind to a sense of their sinful state by nature, "to open their eyes and to turn them from darkness to light, and from the power of satan unto God;" baptizing them into the name or power of the Father, Son, and Holy Spirit.

Isaiah xxxv. 3. Strengthen ye the weak hands, and confirm the feeble knees. 4. Say to them that are of a fearful heart, be strong, fear not.

Luke xxii. 31. And the Lord said, Simon, Simon, behold satan hath desired to have you, that he may sift you as wheat: 32. But I have prayed for thee, that thy faith fail not; and when thou art converted strengthen thy brethren.

Acts xxvi. 15. And I [Paul] said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. 16. But rise, and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; 17. Delivering thee from the people, and from the Gentiles, unto whom now I send thee. 18. To open their eyes, and to turn them from darkness to light, and from the power of satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

1 Cor. iv. 14. I write not these things to shame you, but as my beloved sons I warn you. 15. For though you have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel.

1 Thess. v. 14. Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men.

Heb. xii. 6. Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. 11. Now no chastening for the present seemeth to be joyous, but



grevious : nevertheless, afterward it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby. 12. Wherefore lift up the hands which hang down, and the feeble knees.

Eph. iv. 11. And he [Christ] gave some, apostles : and some prophets : and some, evangelists : and some, pastors and teachers ; 12. For the perfecting of the saints ; for the work of the ministry, for the edifying of the body of Christ. See also Matt. xxviii. 18, 19, 20.

### SECT. III.

94th Q.—Do those ministers then, whose preaching is “in demonstration of the Spirit and of power,” baptize the believing hearer with the baptism of Christ ?

A.—They do, or rather the divine power of Christ does it through them as instruments.

Acts x. 44. While Peter yet spake these words, the Holy Spirit fell on all them which heard the word.

Acts xi. 15. And as I [Peter] began to speak, the Holy Spirit fell on them as on us at the beginning. 16. Then remembered I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Spirit.

95th Q.—Is this Baptism experienced only through the medium of preaching ?

A.—No, the soul feels the baptizing power of Christ, not only mediately through his

ministers, but also immediately through the renovating power of the Holy Spirit operating upon it ; whereby, being cleansed from its most secret corruptions, it is purified, and fitted for communion with the Father and with the Son. It was thus, without the medium of preaching, that the disciples were baptized with the Holy Spirit on the day of Pentecost.

Matt. iii. 11. He [Christ] shall baptize you with the Holy Spirit, and with fire : 12. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner, but will burn up the chaff with unquenchable fire.

Isaiah xlv. 3. I will pour water upon him that is thirsty, and floods upon the dry ground : I will pour my Spirit upon thy seed, and my blessing upon thine offspring.

John vii. 37. In the last day that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living waters, 39. (But this spake he of the Spirit, which they that believe on him, should receive : for the Holy Spirit was not yet given, because that Jesus was not yet glorified.)

1 Cor. xii. 13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit.

Gal. iii. 26. For ye are all children of God by faith in Christ Jesus. 27. For as many of you as have been baptized into Christ, have put on Christ. See also Acts ii. 1 to 3, in the Proofs to the 87th Answer.

96th Q.—Was there not an outward baptism with water that was at one time practised by a commission from heaven ?

A.—Yes.

See the Proofs to the 98th Answer.

97th Q.—Who received the commission to baptize with water ?

A.—John, on that account stiled the Baptist, who was the fore-runner of Christ, the Elias that was to come to prepare his way, as foretold by the prophets.

See the Proofs to the following Answer.

98th Q.—In what consisted the difference between the baptism of John and the baptism of Christ ?

A.—John baptized the body with water ; his baptism was therefore of an outward, elementary nature : whereas Christ baptizes the soul with the Holy Spirit, which, from its purifying and penetrating nature, is compared to the element of fire.

Luke iii. 2. The word of God came to John the son of Zacharias in the wilderness. 3. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins ; 4. As it is written in the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths strait. 5. Every valley shall be filled, and every mountain and hill shall

be brought low ; and the crooked shall be made straight, and the rough ways shall be made smooth ; 6. And all flesh shall see the salvation of God.

Mark i. 5. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

Luke iii. 15. And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not ; 16. John answered, saying unto them all, I indeed baptize you with water ; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose : he shall baptize you with the Holy Spirit and with fire. 17. Whose fan is in his hand, and he will thoroughly purge his floor, and will gather his wheat into his garner ; but the chaff he will burn with fire unquenchable.

John i. 33. And I knew him not : but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Spirit. 34. And I saw and bare record that this is the Son of God.

John iii. 30. He [Jesus] must increase, but I [John] must decrease.

Luke vii. 24. And when the messengers of John were departed, he [Jesus] began to speak unto the people concerning John, What went ye out into the wilderness for to see ? 26. A prophet ? Yea, I say unto you, and much more than a prophet. 27. This is he of whom it is written, Behold I send my messenger before thy face, which shall prepare thy way before thee. 28. For I say unto you, Among those that are born of women, there is not a greater prophet than John the Baptist : but he that is least in the kingdom of God is greater than he.

Matt. xi. 13. All the prophets and the law prophesied until John. 14. And if ye will receive it, this is Elias which was for to come.

See also the Proofs to the 87th, 94th, and 95th Answers.

99th Q.—Did Christ enjoin that Water Baptism should be practised as a gospel ordinance in his church ?

A.—It does not appear that he did : Paul who, whether we consider his gifts or his zeal and labours in the gospel, was inferior to none of the apostles, says expressly that he was not sent to baptize, but to preach the gospel.

See the Proofs to the next Answer.

100th Q.—Did not the apostles baptize with water, and if so, are we to conclude from their practice that it was an institution of Christ ?

A.—Though some of the apostles did baptize with water, that no more proves it to be an institution of Christ, than their adherence to the ceremonial law of Moses proves that his law was not fulfilled and superseded by the coming of Christ : for the apostle Paul acknowledges he had baptized some individuals, though he had not, according to his own confession, received any commission so to do.

John iii. 22. After these things came Jesus and his disciples into the land of Judea, and there he tarried with them and baptized.

John iv. 1. When therefore the Lord knew how the pharisees had heard that Jesus made and baptized more disciples than John, 2. (Though Jesus himself baptized not, but his disciples) 3. He left Judea.

Acts viii. 36. And as they went on their way, they came unto a certain water ; and the eunuch said, See, here is water ; what doth hinder me to be baptized ? 37. And Philip said, If thou believest with all thine heart thou mayest. 38. And they went down both into the water, both Philip and the eunuch ; and he baptized him.

Acts xxi. 20. They [the Apostle James and others] said unto him [Paul], Thou seest, brother, how many thousands of Jews there are which believe, and they are all zealous of the Law. 21. And they are informed of thee that thou teachest all the Jews which are among the Gentiles, to forsake Moses, saying, that they ought not to circumcise their children, neither to walk after the customs. 22. What is it therefore ? the multitude must needs come together ; for they will hear that thou art come. 23. Do therefore this that we say to thee : we have four men which have a vow on them ; 24. These take and purify thyself with them, that they may shave their heads : and all may know that those things whereof they were informed concerning thee, are nothing, but that thou thyself also walkest orderly, and keepest the Law.

1 Cor. i. 14. I thank God that I baptized none of you, but Crispus and Gaius, 15. Lest any should say, that I had baptized in mine own name. 16. And I baptized also the household of Stephanas : besides, I know not whether I baptized any other. 17. For Christ sent me not to baptize but to preach the Gospel.

101st Q.—Why did the apostles conform to ceremonial rites that were superseded and abolished by the christian dispensation ?

A.—Not to mention, that as Jews it was



difficult for them at once to break off all observance of the ritual Law, in some instances they were induced from the early state of the church, to be in those respects, as weak to those who were weak.

1 Cor. ix. 19. Though I be free from all men, yet have I made myself servant unto all, that I might gain the more. 20. And unto the Jews I became as a Jew, that I might gain the Jews ; to them that are under the law, as under the law, that I might gain them that are under the law ; 21. To them that are without law, as without law, (being not without law to God, but under the law to Christ), that I might gain them that are without law. 22. To the weak became I as weak ; I am made all things to all men, that I might by all means save some.

See also Acts xxi. 20 to 23, among the Proofs to the 100th Answer.

#### SECT. IV.

102d Q.—What was the Supper which Christ ate with his disciples, the night before his crucifixion ?

A.—The Jewish Passover instituted by Moses, and was typical of the spiritual nourishment the soul receives from a participation of the body and blood of Christ purchased for us by his death.

Luke xxii. 7. Then came the day of unleavened bread, when the passover must be killed. 8. And he [Jesus] sent Peter and John, saying, Go and prepare us the passover, that we may eat. 13. And they made ready the passover. 14. And when the hour was come

he sat down, and the twelve apostles with him. 15. And he said unto them, with desire I have desired to eat this passover with you before I suffer. 16. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. 17. And he took the cup and gave thanks, and said, Take this, and divide it among yourselves. 18. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. 19. And he took bread, and gave thanks and brake it, and gave unto them, saying, This is my body which is given for you : this do in remembrance of me. 20. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

Matt. xxvi. 26. And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, Take, eat ; this is my body. 27. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it : 28. For this is my blood of the new testament, which is shed for many for the remission of sins. 29. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. See also Mark xiv. 12 to 25. 1 Cor. xi. 20 to 26.

See also the Proofs to the 107th Answer.

103d Q.—When our Saviour brake the bread and said “ Do this in remembrance of me,” did he perpetuate the Jewish Passover as an ordinance of the christian church ?

A.—Such a conclusion is not authorized by the scriptures, the disciples to whom Christ addressed these words were Jews, who were therefore desired by him, whenever they ate the Jewish Passover, to do it in remembrance

of him the true' paschal Lamb and bread of life.\*

1 Cor. xi. 23. For I received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed, took bread ; 24. And when he had given thanks, he brake it, and said, Take eat ; this is my body, which is broken for you : this do in remembrance of me. 25. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood : this do ye, as oft as ye drink it ; in remembrance of me. 26. For as often as ye eat this bread, and drink this cup, ye do shew the the Lord's death till he come.

104th Q.—What further reason is there to conclude, that our Lord's injunction respecting the bread and wine is not to be understood as of universal obligation ?

A.—The following reason may be assigned : the apostle John informs us that after the Supper was ended, our blessed Lord washed his disciples' feet, and commanded them to follow his example and wash each others feet ; yet this command, though more strongly enforced than the other, is not

\* That the injunction was not designed to extend beyond the disciples who were of the circumcision, (though others might unite in the practice,) appears most probable from the time being limited, or at least so understood by the apostle Paul, to the coming of Christ ; which may, consistently with the opinion of the best commentators on the sacred writings, advert to his coming to end completely the Jewish polity by the destruction of Jerusalem and the temple.

considered by christians in general as obligatory at the present day.

John xiii. 4. He [Jesus] riseth from supper ; and laid aside his garments, and took a towel and girded himself. 5. After that, he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. 6. Then cometh he to Simon Peter : and Peter saith unto him, Lord, dost thou wash my feet ? 7. Jesus answered and said unto him, What I do thou knowest not now ; but thou shalt know hereafter. 8. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. 12. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you ? 2. 13. Ye call me Master and Lord : and ye say well ; for so I am. 14. If I then your Lord and Master, have washed your feet, ye also ought to wash one anothers feet. 15. For I have given you an example, that ye should do as I have done to you.

105th Q.—Why is it not obligatory ?

A.—Because as our Saviour's former command referred to a Jewish rite, now superseded, so this referred to an Eastern custom that does not prevail in the West ; and therefore though his immediate followers whom he addressed might literally obey his command, the spirit of it is all that is considered obligatory to the Christian church, namely, a readiness to do the most humble offices of love for our brethren.

106th Q.—Did not this act of our Lord also convey further instruction ?

A.—It evidently did. From the words of our Lord to Peter, “ If I wash thee not, thou hast no part with me,” it appears that he designed to impress upon his disciples the necessity of the inward washing of regeneration; which cleanses the soul from the pollution of sin, and fits it for communion with him.

See the Proof to the 104th Answer.

107th Q.—Is there not a Supper of our Lord mentioned in the Scriptures, of which christians partake, and by which they have communion with him ?

A.—There is ; our Saviour adverted to it when he ate the Jewish Passover with his disciples, as well as on other occasions. By it the soul partakes of the bread of life which comes down from heaven, and of the new wine of the kingdom, which nourish the soul up unto eternal life : or in other words, the supper is an inward and spiritual participation of the body and blood of Christ ; for as the outward body cannot subsist without material food, so neither can the divine life subsist in the soul without spiritual food.

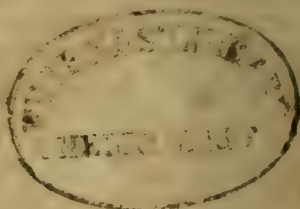
Matt. xxvi. 29. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

John vi. 33. The bread of God is he which cometh down from heaven, and giveth life unto the world. 34. Then said they unto him, Lord, evermore give us this bread. 35. And Jesus said unto them, I am the bread of life : he that cometh to me shall never hunger : and he that believeth on me, shall never thirst. 51. I am the living bread, which came down from heaven : if any man eat of this bread he shall live for ever : and the bread that I will give, is my flesh, which I will give for the life of the world. 53. Verily, verily I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. 54. Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. 55. For my flesh is meat indeed, and my blood is drink indeed. 56. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

Rev. iii. 20. Behold, I stand at the door, and knock : if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. 22. He that hath an ear, let him hear what the Spirit saith unto the churches.

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